

Not By Might, nor By Power
The Pentecostal Evangel
By My Spirit saith the Lord
The Whole Gospel to the Whole World
HOLY BIBLE

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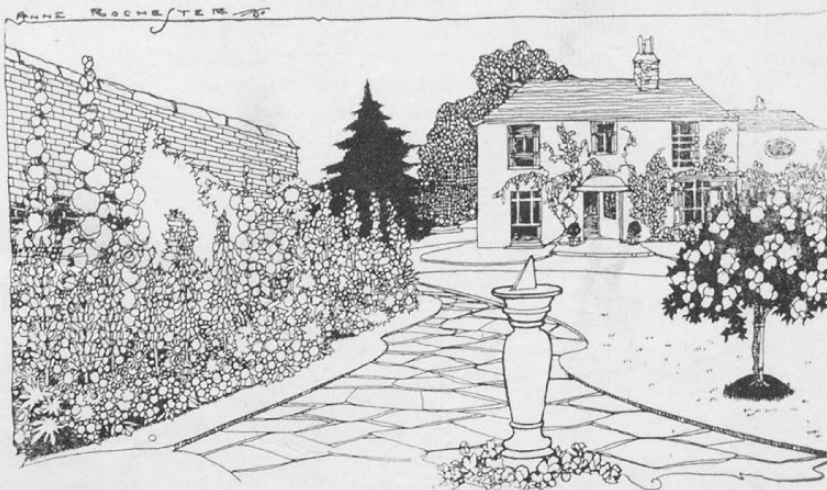
The Garden and the Cross

W. E. Moody

NOW in the place where He was crucified there was a garden. John 19:41.

The linking of the garden with the Cross, as shown in this text, looks like a mere coincidence. But if we look a little below the surface we find that such is not the case. In fact, we find ourselves picking up one of the richest and most valuable nuggets to be found in God's Word. The Word of God is a "great big mine" full of precious ore, but the richest nuggets do not lie on the surface. We have to dig for them. Unless we read the Word as one who "searches for hid treasure" we are liable to miss or pass over some of the deepest and most precious truths. The text is a case in point. Reading these words in a casual way, we see nothing to especially arrest our attention. It looks like a commonplace statement of fact, namely, that "in the place where He (Christ) was crucified, there was a garden." But there are some deep spiritual truths hidden in that statement.

There is nothing much in common between a plain wooden cross and a garden. In a plain wooden cross—and it was that kind of cross on which our Lord was crucified—we see nothing attractive. But in the well kept garden we find much to attract and fascinate. Indeed, there is nothing more beautiful and attractive than a well ordered flower garden. It has been often said that a person that does not love flowers and music is far



from being well balanced. As we think of the lily, the rose, the violet, the carnation, the petunia, and other sweet smelling flowers, our minds are filled with thoughts of the beautiful and the fragrant, and of things that are attractive and desirable. But the sight of a plain wooden cross stirs up no such thoughts in our minds. It rather gives us thoughts of gloom, dullness, and unattractiveness. And when we think of the cross on which Christ was crucified, thoughts of suffering, ignominy, and death come to us.

Holding those thoughts for a moment; and reading slowly and thoughtfully the words of our text, what kind of suggestions and truths force themselves upon us? Let us read the words over again. "Now in the place where He was crucified, there was a garden."

To Jesus, the Cross meant suffering, scorn, ridicule, and death. But there was a garden, for the Cross was followed by a glorious and triumphant resurrection; and even in the midst of His sufferings on the Cross, He had a joy in doing His Father's will; for we are told in Hebrews 12:2 that "for the joy that was set before Him, He endured the Cross, despising the shame, and is now set down at the right hand of the throne of God."

But I want to view these words especially in the light of our Christian life and experience. The place of supreme surrender is the way of the Cross, and
(Continued on Page Six)

Unoffended

By CARRIE JUDD MONTGOMERY

"And blessed is he, whosoever shall not be offended in me." Matt. 11:6

*Unoffended! Precious Master,
May this blessedness be mine;
May my heart be fully yielded
To each word and deed of Thine;
Thus I shall be quickly moulded
Into likeness, pure, divine.*

*When the clouds hang darkly o'er me,
And Thy face seems turned away;
When like John within his prison,
I am tempted with dismay,
Strengthen me with blest remembrance
Of Thy leading all the way.*

*Shall I question, Lord, Thy wisdom,
Shall I ever doubt Thy care?
Thou art full of sweet compassion,
Thou dost all my burdens bear,
And with love that never faileth
Thou wilt all my sorrows share.*



WHAT the children of God know? I can imagine that many shake their heads as they read this heading. Christians talk about "knowing" things? Why, that is foolish! If they should say, "What Christians imagine; or what they take into their heads,"—that would be more correct. But to speak of "knowing" things, that is arrogance.

Oh, no, it is not presumption. The children of God really do know quite a few things. Why, it is the most wonderful knowledge; it embraces heaven and earth. It spans the past, the present, and the future. It ascends into the highest heights and descends into the deepest depths. In the Holy Scriptures we read about many things that we know.

In this short message we cannot mention them all; we have to restrict ourselves to pick just a few points that are of special value for the life of the child of God.

In 1 Cor. 2:12 we read, "We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." In 1 John 2:20 it says, "Ye have an unction from the Holy One, and ye know all things." What are some of the "all things" we know?

Here is one concerning the past. 1 John 3:14. "We know that we have passed from death unto life, because we love the brethren." This is important, fundamental "knowing." Ask the children of the world, if they are sure of their salvation, and they will give an evasive answer. They say, "I think so," "Why not?" "God's grace is for everybody," etc. And when you tell them that they can and must know, they reply, "Nobody can know it. Whoever says so is an arrogant Pharisee, full of conceit. Such talk is eccentricity or fanaticism." Yes, they will get real angry and excited about it. Why? Because they will not allow that anybody has what they have not; that anybody knows what they don't know. It seems to them an insult. But it certainly is a false conclusion to infer, "What I do not know nobody knows. For instance, I cannot play the violin. I have never learned it. It would be very foolish, if I should say, 'Because I cannot play the violin, nobody else can play it.'" This would be manifest nonsense. But in spiritual things people are really that foolish. Whether you have this knowledge of salvation or not is a question per se. God's children can say, "We know that we have passed from death unto life."

It is extremely important to me that the Apostle John wrote these words. If Paul had written them, some could say "Well, yes, Paul needed this knowledge. He was a mean fellow; he lived a very

bad life. Before his conversion he persecuted the church of God; his hands dripped with blood. He had all the reason in the world to get converted. He could call his former life "death," but I have never done anything as bad as that; I have always been an orderly man. Nobody can talk of me that way." Very well, you may talk of Paul that way. But the Apostle John? Can you accuse him too? All that you can say about him is that in his younger years he had a fiery

What We Know

Otto J. Klink, Miami, Florida

temperament. That's why the Lord Jesus called him "a son of thunder." He wanted to call down fire from heaven upon the people that did not receive Jesus.

But that is about all of which you can accuse John. On the contrary quite early in life he was a seeking soul. This question of salvation he took quite seriously. For that reason he joined John the Baptist. And he followed Jesus as soon as the Baptist pointed to him and exclaimed "Behold, the Lamb of God that taketh away the sins of the world." He found the Saviour early in life. John did not take the mistaken ways Paul took. And he is the one who says, "We know that we have passed from death unto life." He calls his former life, his life without Christ "death." Why? What is death? The eyes grow dim, sight stops, speech has an end. A dead person feels, sees, and hears nothing. When all relation to the outer world ceases, we say: "He is dead." There he lies, completely isolated, completely alone. You may kiss his cold forehead—he feels nothing. You may stand by his bedside—he sees nothing. No relation to the world any more—he is dead!

Let us transfer that into the spiritual realm. The natural man has no ear for God. He does not listen to the voice of God. God speaks today as much and as loud as ever. But the natural man does not hear him. He has no eyes for God. God wants to guide us with His eye. But how can He, if we have no eyes for Him? The natural man has no mouth for God. Otherwise he can use it very well. Otherwise he is not embarrassed for words at all. But he never uses his mouth for God. Prayer—a conquered viewpoint! He never talks to God. All connections with God are missing. That is why the Bible says, he is dead! This is a very serious question. Are you dead or alive? All who have passed from death unto life can tell a story about it.

The Apostle John could. Even in his old age he remembered it very vividly.

It was on a certain day when the Baptist pointed to the Lord Jesus saying, "Behold the Lamb of God." Right there arose in John the desire to know this "Lamb of God." And he and his friend Andrew followed Jesus. Then Jesus turned and saw them following, and saith unto them, "What seek ye?" They said unto him, "Rabbi, where dwellest thou?" He saith unto them, "Come and see."

They came and saw where he dwelt, and abode with him that day. It was about the tenth hour. John 1:38, 39. It was about 4 o'clock in the afternoon. John never forgot that hour. It was the hour when Jesus came into his life.

All children of God can report upon the time when they passed from death unto life. We could ask Luther or Calvin, Wesley or Zinzendorf, Spurgeon or Moody, George Mueller or Dr. Baedeker—they all could tell us about the hour of their conversion; they all have a story to tell.

How about you, my friend? Frequently you sing, "Since Jesus came into my heart." When did He come into your heart, where and how? Can you tell me? No? Then I must tell you that you haven't yet passed from death unto life. Do not make a mistake about that. Be not deceived, I pray you, on this crucial point. John in his first letter, chapter 5:20 writes, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ." This word understanding means "sense." Let the world say that we have no sense at all, that we are beside ourselves; my friend, Christians have six senses, while the world has only five. The world is in want of one sense, and that the most important, the most necessary: the sense (understanding) to know the Son of God. Do you know Him? You can if you want to.

And now, something concerning the present. In Rom. 8:28, 29 we read, "We know that all things work together for good to them that love God . . . to be conformed to the image of his Son." This is another important lesson, for it is a rule without exception. No doubt, you have quoted this verse of Scripture very often; you may have it on your tongue and in your head. But have you it in your heart? I want to help you to know it by heart.

It is a lesson for those "that love God." Do you belong to that company? If not, it is not meant for you. Do you say "yes," then let us talk about it, and see what it means. The R. V. reads, "We know that to them that love God all things work together for good." Now

what is this "good" that cannot be increased into a "better" or "best"? Verse 29 tells us that they may "be conformed to the image of his Son." The great aim of God for His children therefore is this: to work to it that they may become conformed to the image of the Lord Jesus Christ. What a marvellous purpose! What a glorious plan! We shall become images of the Son of God! If that were not written down in the Holy Scriptures, I could never believe it. It surpasses all human understanding and comprehension. Images of the Son of God! What an aim!

"What does it mean: images of the Son of God," you ask? The Bible calls the Son of God a "Lamb." That says everything. Isa. 53:7 tells us, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Rev. 5:12 shows Him in glory as the Lamb that was slain. Yes, the Word describes the Lord Jesus Christ with wonderful correctness. He was the silent, suffering, patient, bleeding Lamb! And we are to be His images, that means lambs. To become silent, suffering, enduring, patient lambs. To this purpose "all things work together for good" according to the wisdom and counsel of God. ALL things! A rule without exception. Pains, heartaches, tribulations—do they belong to the "all things" too? Certainly. What? A sickness shall work for my good? How is that? I don't think it is so hard to understand. We live in a very busy age. There is a hustle and a bustle. The competition is very keen, and we must work hard to overcome it. In this great activity and chase we are in danger of neglecting our soul. We have no time. No time to read our Bibles. No time to pray. No time for silent meditation. Oh, yes, a sickness can lead us into stillness, to think of God and His plans. Have you ever thought of that?

I have made a curious observation. I have found many Christians afflicted with a severe sickness—pneumonia, typhoid fever, etc. I have found them wonderfully resigned and patient; but later I have found these same people having a little toothache or stomachache all out of sorts, really disagreeable. "It's just killing me; it's driving me insane; I can't stand this pain any longer," and what all! I am sure that you'll agree with me that a toothache is a wonderful thing to teach us the patience of the Lamb! As long as a toothache "drives you insane or makes you feel like jumping out of the window"—there isn't much Lamb-like patience in you. To the image of the Son of God belongs "patience."

Do people talk about you? Well, it is for your good, if you love God. If you turn with me to 2 Sam. 16:5-12 you will

read of a fellow who cursed David and threw stones at him. Abishai wanted to cut the man's head off. But David said, "Let him curse, the Lord has bidden him, the Lord will requite me good for his cursing this day." I shall never try to stop anybody from talking about me, for I read in 1 Peter 4:14, "If we be reproached for the name of Christ, happy are ye . . . on your part he is glorified." Blessed be God, when they talk about you, it glorifies the Lord!

And now, what do we know concerning the future? 1 John 3:2 tells us, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." What a marvellous future! We shall be like Jesus. I doubt if all the children of God know that. How many think and say, "Just so I get a small corner in heaven, and I'll be satisfied." Oh, false modesty! False humility! It is nothing but unbelief. We are not called to occupy some small corner in glory; no—"we shall be like Him." We shall as the equals of Jesus occupy the throne with Him, and reign and rule with the Christ. Of course, such glorious future calls for obligations. We have to prepare ourselves for such an exalted position. That is self-evident. For that reason the Apostle continues, "Every

Seed Thoughts

Gathered by Alice E. Luce

"God is the source of life, and men live by keeping the channels of communication with Him open."

How small a thing can clog or choke those channels of supply. A little slothfulness, a little worldliness, a little bitterness of spirit.

Let us begin each day by making sure that our contact with God is direct, vital, and uninterrupted.

There is nothing more destructive to life than contention and strife; nothing more conducive than peace and harmony.

Witness what the World War did. It sunk ships, blew up bridges, blockaded commerce, destroyed supplies, and blasted life itself.

All these things are done in the spiritual life of an assembly when contention and strife get in among Christians.

"The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with." Prov. 17:14.

What is the best way to keep the peace? One good plan is to keep very low down at the feet of Jesus. Eph. 4:2, 3.

Another sure way of avoiding strife is to be so busy winning souls that no time is left for contention. Say with Nehemiah: "I am doing a great work, so that I cannot come down" to any pettiness of the flesh or the world.

man that hath this hope in him purifieth himself, even as he is pure." Unfortunately, this Scripture verse is very often misunderstood, because the translation is not quite correct. If you take the verse as it is translated here, then you keep on purifying yourself thinking that you have to sin as long as you live. Someone has said, "Only when the undertaker drops the sod on our casket, will we be liberated from sin." What a tragic mistake! Death or even the grave digger—our liberator from sin! What foolishness.

No, this word of John has an altogether different meaning. The Greek word for "purify" is *katharizein*. But here the word *hagnizein* is used. *Hagnizein* means "to sanctify," or rather "to smooth," "to polish," "to make a thing to shine." I shall try to explain the difference by an illustration. Here is a brass button. It is covered with verdigris. The verdigris must be removed. The brass button must be purified of the verdigris. That is *katharizein*. The verdigris has been removed; but the button is still dull and lustreless. It must be polished, so that it sparkles and shines. That is *hagnizein*.

The word *katharizein* denotes something negative, to take something away; while the word *hagnizein* means something positive, to add something. Too many children of God remain on the negative side of redemption, they never reach the positive side; they even say that such a position is impossible and that it is fanatical to believe it. And yet Peter says in unmistakable language, "Jesus bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. Paul agrees with that in Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto Christ our Lord." John confirms this, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

I must close. Did I say too much when I told you that the "knowing" of the children of God embraces heaven and earth; spans the past and the future; ascends into the highest heights and descends into the deepest depths? My question is, Have you this knowledge? May God help you to exclaim with unnumbered others, "Yes, I KNOW it!"

Many Languages

Algernon Pollock says, "You can go into the bank at Jerusalem and make your inquiries in English, French, German, Spanish, Arabic, Yiddish, Hebrew, and you will get a reply." What Jerusalem needs is another Pentecost so that the people of the various languages congregated there may say, as they did of old, "We do hear them speak in our tongues the wonderful works of God." Acts 2:11.



The Working of Miracles

It is a very light thing for Him who caused the waters of the Red Sea to rise up as a wall to make a pathway through the sea for His redeemed, to perform a miracle. It is a light thing for Him to send a flood upon the world of the ungodly. It is but a small thing to Him to send the fire of judgment to consume the wicked ones of Sodom. It is written of Him that He weighed the mountains in scales, and the hills in a balance, and measured all the waters in the hollow of His hand, and took up the isles as a very little thing. To lift up the isles of the sea would be considered a very great thing for the limitations of the human, but for Him who dwelleth in eternity there are no limits.

Human beings always err in limiting the Holy One of Israel to the bounds of their small comprehension. They say, "Can God? Can God supply? Can He spread a table in the wilderness?" God can spread the whole wilderness with manna. He can supply in a miraculous way, and can multiply the five loaves and two fishes. And moreover He can do more than that. When there are no loaves and no fishes to multiply He can supply from heaven, from His countless resources, all that is necessary. Yes, He can speak, and that which is required is created. Limit not the limitless One, and do not seek to measure Him by a yard stick of human construction.

He would have His own, His blood-bought ones, members with Him who is the God of the miraculous, one with Him. He is ever the same. In the Word we read of the powers of the age to come. We have seen in the Old Testament the powers of the age that has been. In days to come He is going to make the desert blossom as the rose, cause rivers to flow where none could flow naturally, and even now He would have His own taste of these powers.

When the Son of God was upon the earth there was a manifestation of the powers of the miraculous. When the waves of the sea rose high He spoke the word and there was a calm. He broke the bread and there was a miraculous supply. He proved Himself the Lord of life who had dominion in every realm, who could speak and cause the lord of death to release his icy hold on victims whom he had clutched and held—the daughter of Jairus, the son of the widow of Nain, and Lazarus who had been in the tomb four days.

There are evil powers in the world, and these powers are demonstrating

through evil men who have sold themselves to these evil powers. The magicians of Egypt had evil powers and could demonstrate them. But greater was He who was in Moses than He who was in the sorcerers and magicians of Egypt. A greater power was demonstrated by the servant of Jehovah than by the powers that controlled these evil men. And even these men were reluctantly compelled to admit that the finger of God was greater than the hand of the enemy.

In Elijah's day the prophets of Baal and the prophets of the groves had power. They had the power of hell back of them. But greater was He who was in the prophet of God than he who was in them, and His powers were demonstrated. Fire fell from heaven at the word and prayer of the prophet of God, with the result that Israel cried, "Jehovah, He is God!" There were evil powers in the temples of Corinth, evil powers that were opposed to the worship of Jehovah, evil powers that pronounced that Jesus was accursed. But the Lord God caused His disciples, weak and frail though they were, the weak, the despised, the foolish, to come behind in no gift. There was a demonstration of the power of the Spirit through them, showing forth that the Lordship and power of Jesus Christ the Son of God was greater than all the powers in the temple, so that the men of Corinth in seeing the greater works, the greater power, manifested through these humble lowly disciples of Christ, would have to declare that Jesus Christ is Lord of all.

In the days of apostasy in which we are living there are evil powers, evil cults, who are performing lying wonders. They point to these lying wonders, they point to the manifestations of their power, they point to the results, and they deny that Jesus Christ is the Son of God and Lord of all. They have a subtle way of confusing those who esteem the things of Christianity the right things. They speak in words concerning "the Christ and his powers" as though He were a member and a demonstrator of the principles of their cult. But they deny the blood of atonement. They preach not Jesus Christ and Him crucified, the Lamb of God bearing the sin of the whole world. They speak not of sin. They know not the power of the Spirit to convict of sin. And many are deceived by these subtle evil demonstrations of demoniac power; the serpent disguising himself as an angel of light, and his ministers hidden behind a veil of seeming righteousness, deceiving if it were pos-

sible, the very elect. The children of God need to waken and become so one with their Maker that there shall be a demonstration of the real power of the Spirit in the working of miracles through faith in the Lord.

In the early days the disciples sensed the source of the opposition. It was not merely the opposition of the rulers, the Sanhedrin, and the Roman powers; but back of it they recognized the opposition of all the powers of the principalities of darkness, and they cried, "Behold their threatenings." They cried for new power, they cried for the demonstration of the Spirit, they cried for the hands of the Lord to be stretched forth to heal, and that signs and wonders might be wrought in the name of the Holy Christ Jesus, to demonstrate to a gainsaying world that all power and all authority in heaven and in earth is given to Him. Was their prayer answered? It was answered in a most remarkable manner. Wonders were wrought. Signs were wrought. The servant of the Lord Jesus who had been obedient to Him was conveyed in a miraculous manner by the Spirit from the desert to Azotus. When the whole Satanic powers moved Herod to destroy Peter, a wonder was wrought. An angel was sent from heaven to release the captive, not merely from Herod but from the powers and principalities of darkness who would have destroyed this servant of the Lord. A wonder was wrought and Peter escaped.

When Eutychus fell from the window, a wonder was wrought. For the encouragement and profit of the saints his dead body was restored to life. It was a demonstration that the Lord He is God.

Satan hath but a short time. The demonstrations of his power will be manifested on every hand. He goes forth deceiving those who think they are beyond deception. And the children of God need to cry to the Lord to come forth in miraculous powers. His ears are open to their cries. He has reminded His own that Elijah was a man of like passions as we are, but he prayed, and his prayer of faith reached the throne of God. For three and one half years the heavens withheld their rain. A miracle? Yes. But a man of like passions as we are prayed and the miracle was wrought. This man of like passions prayed again when the heavens were as brass, and not a cloud was to be seen, and there came forth a veritable deluge of rain. It was for the glory of the Lord. Elijah was concerned about the apostasy in Israel. He thought he was the only man left who honored God. He saw the evil that had been wrought through the wicked king and queen. And his prayer was a passion. He desired the honor of Jehovah. He desired the vindication of Jehovah's name. He desired a demonstration of the Lord's pow-

er, and his prayer of faith for the power of God was answered, the name of the Lord was vindicated.

There are in the churches those who deny the power of God. They have a form of godliness but they are opposed to every supernatural manifestation of the Spirit. The children of God should send up a passionate cry, a cry of those who are deeply concerned, that the name of Jesus may be vindicated, that His power may be forthcoming, that signs and wonders, *wonders*, **WONDERS** may be wrought in that holy name, and that the weak ones may be encouraged.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Port Mussolini

"It is very significant that Mussolini is credited with making Rome a great inland port," writes Algernon Pollock. "A vast harbor is to be made, built near the city, linked to the sea by a fifteen mile canal, to be called 'Port Mussolini.' We can now understand the allusion to the shipmasters and sailors and traders in shipping crying out when they see the burning of Babylon, that is, judgment falling on the great Romish system." See Rev. 18:18, 19.

Coolidge's Warning

Don O. Shelton reminds us of an address given by Calvin Coolidge on the foundation principles of the Republic. Mr. Coolidge declared that the American people cannot lower their standards as to what they think will pay, but must raise them to what they know is right. "Our need is not more law, but more religion; not more of the things that are seen, but more of the things that are unseen. The things of the Spirit come first. Unless we cling to that, all our material prosperity, overwhelming as it may appear, will turn to a barren scepter in our grasp."

Evangelizing the Children

Keith L. Brooks passes on the following incident and comment: A skeptic once asked a Princeton theological professor how he explained the fact that a certain man who as a child had religious training, had gone wrong. "You claim," said the skeptic, "that if a child is trained up in the way he should go, when he is old he will not depart from it." The professor replied: "The promise is, when he is OLD, he will not depart from it. Perhaps the one you have in mind is *not old enough yet.*" Subsequent years proved the wisdom of the saying. The man did come back to the Lord. He could not get away from fireside teachings. Christian reader—have you a grip on those God has entrusted to you?

All these demonstrations of the Spirit's power, all these manifestations, ARE NECESSARY. Those who would ignore and depreciate and make little of the manifestations of the Spirit, are not the humble ones. They think they are sufficient of themselves, and they need to humble themselves and realize their insufficiency, and to seek God for the coming forth of that alone which is sufficient and necessary in this evil day, in these last days of apostasy when men are departing from the faith.

To Spread Error

Samuel M. Zwemer recently stated that the Egyptian government has advanced \$25,000 to propagate Mohammedanism in America, China, and Japan. Islam can boast large funds for the spread of its evil doctrines, but alas, how few are willing to sacrifice to spread the gospel of Jesus Christ.

The Land of Milk and Honey

From the *Friend of Missions* we learn that "The one hundred and forty Jewish settlements are flourishing. Vines, oranges, grapefruit, olives and figs are being more extensively cultivated. In 1933, over seven million cases of Jaffa oranges were sold, and it is anticipated that by 1936 ten million cases will be exported. In Canada alone during 1933, 400,000 cases of Judean grapefruit were disposed of: a most remarkable achievement in view of the proximity of the California grapefruit field."

Modern Ministers

There are many preachers in the pulpits of today of whom it can be said in the words of the prophet Micah, "They know not the thoughts of the Lord." Spurgeon indicated such in his day: "You, calling yourselves ministers of God, with your insinuations of doubt; your denials of future punishment; your insults of the Gospel; your ingenious speeches against the Bible, are shaking the very foundations of society. I impeach you as the worst enemies of mankind. In effect, you proclaim to men that they may sin as they like, for there is no hell; or if there be, it is but a little one: thus you publish a gospel of licentiousness and you may one day rue the result. You may live to see a reign of terror of your own creating; but even if you do, the Gospel of Jesus will come forth from all the filth you have heaped upon it; for the holy Gospel will live as Christ lives, and its enemies shall never cease to be in fear."

Spiritualists Aroused

The *Christian Herald* of London is printing a series of articles against spiritualism by an ex-spiritualist, and a boycott is threatened by their advertizers. In response to the threatened boycott they say, "No threats of curtailing our advertizing will have any effect upon our unchanging policy which is based on the unchanging truth of God's Word." Consulting with familiar spirits is an abomination to God, and we are glad this paper is sending out a strong warning against this faith-destroying cult.

Christ and Politics

When God's kingdom comes His Spirit shall rule in politics. A foregleam of that happy condition was revealed in the first official act of the mayor of Vancouver, Canada, whose first public act was to call for a day of prayer, the proclamation closing with the prayer that He who had once given a vision of the Holy City "will grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service and honor given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city in which they dwell."

Jewish Land-hunger

The following is part of an appeal sent to English Jews by a Zionist organization:

"On the Eve of the New Year you must realize the plight of your people suffering persecution in many lands. Know then that millions of your kith and kin face starvation and destruction! Despair and darkness encircle them. Young Jewry in Central and Eastern Europe is surrounded by a wall of hate closing in upon them. Driven from industry and commerce, the university and office, they find no footing in the economy of their country. Flee they would but cannot, for the doors of all countries remain closed to them.

"They have one chance. Would you deny them that chance? Palestine alone can receive them in their thousands. It offers them new life and hope, the opportunity of working out their own salvation while bestowing on Jewry pride and dignity.

"Immigration, however, depends on land. The land hunger of the Jewish people is of unprecedented extent. The doors of the Jewish National Fund are besieged by thousands who demand land for settlement as farmers to make them citizens and builders of a Jewish Home to free them forever from philanthropy and charity."

The Holy Spirit in Human Experience

Ernest S. Williams

There is a Scripture which reads, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This teaches us the importance of the Holy Spirit in human experience.

The ministry of our Lord Jesus was full of teaching concerning the Holy Spirit. Discoursing with the woman of Samaria He said, "He that drinketh of this water," referring to the water from the well, "shall thirst again, but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Seeing the zealous people of Israel at their great Feast of Tabernacles as they followed the priests from the pool of Siloam to the temple with their vessels of water taken from the Pool to commemorate God's supply of water during the sojourn in the wilderness, when on their way from Egypt to the Promised Land, Jesus stood and cried, "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his inner being shall flow rivers of living water." When Jesus thus spoke He had reference to the Spirit that should be given upon His return to the Father, for Jesus was not as yet then glorified. Christ died for our sins, He was glorified that we might receive the Holy Ghost.

But the most definite teaching given by Jesus relative to the Spirit was given to His disciples. To them He said, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him." In this Jesus teaches us that it is only those who are disciples, or saved people, who can receive the Holy Spirit, "Whom the world cannot receive."

The importance that believers be filled with the Spirit is further emphasized by our Lord after His resurrection, when He appeared to His disciples and commanded that they should not depart from Jerusalem, but wait for the promise of the Father, of which He had earnestly told them, and concerning which He assured them, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Now from the instruction given by Jesus we learn that the Spirit will slake one's spiritual thirst, bringing refreshing to the soul as water does to one's body; that the movements of the Spirit are comparable to the energetic flow of rivers; that when the Spirit is come, He will lead

into all truth, will take the things of Christ and make them real to us, will testify to Christ in supernatural utterance which is to attend the testimony of the disciples, and that believers shall have an experience likened unto a baptism, or filling, in which they will receive the power of the Holy Ghost coming upon them. Such an experience which can be compared to immersion, filling, receiving power or dynamic unction from on high, which is to be attended by spiritual utterance in which the supernatural testimony of the Spirit is to be given concerning Jesus as the Christ is very different from the experience of most present day Christians. It is nevertheless the experience of believers as recorded in the Scriptures and there given as a pattern for all time.

When the Day of Pentecost was fully come they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. When James and Peter went down to Samaria to witness the gracious revival under the ministry of Philip, they saw that as yet the Spirit had fallen upon none of the believers, so prayed for them that they might receive the Holy Ghost. And when the Spirit came, He so manifested Himself that Simon the sorcerer saw that through the laying on of the hands of the apostles the Holy Ghost was given. When those at the home of Cornelius received the Spirit they began to speak with other tongues and to magnify God. And when the Spirit fell upon the disciples at Ephesus the evidence was similar.

Someone recently remarked that when the church sank into formality the world drifted into idolatry; that when the church was aroused, conviction from God seized the hearts of the unconverted. What need there is today of a revival of Holy Ghost religion. May we with hearts open to the will of God through Christ seek the Holy Spirit that we no longer remain powerless professors, but become energetic Spirit-filled believers. We are to accept the promise of the Spirit by faith, but we are not to be satisfied until endowed with power from on high.

The Garden and the Cross

(Continued from Page One)

often entails much suffering. A consecration that costs nothing cannot be a true consecration. A surrender that dodges or escapes suffering, is not the surrender that God calls for and accepts. Every true and full surrender will mean more or less of suffering, and

the deeper the surrender, the deeper will be the suffering involved.

When a Jew, for example, denounces Judaism and accepts Christianity, and becomes a follower of the meek and lowly Jesus, he is in almost every case ostracised by his parents and loved ones. He has to walk out of the house a disinherited son. Moreover he is treated with the utmost contempt and bitterest persecution.

This is true in a greater or lesser degree in the case of every one who definitely forsakes the world and gives himself to God. But we find in the place where we are crucified there is a garden. We find it to be a place of fragrance and the blossoming of flowers. There Jesus becomes so real to us that we forget the pain and suffering in the joy of His presence.

In the pouring out of our lives for others, we are called upon to suffer. We find it to be the "way of the Cross." Think of those who have given up lovely homes, and most attractive surroundings to go and work in the slums, cleaning up dirty hovels, washing dirty babies, attending to the wounds and sores of diseased and unclean people. It means sacrifice and much unpleasantness and suffering. But in the place where they are crucified, there is a garden. The joy of doing things for Christ's sake more than compensates them for the sacrifice they are making.

Think of the refined and cultured women who have given themselves to work among the fallen women and girls of our land, who are compelled to look upon scenes of shame and humiliation, from which their pure and sensitive minds recoil. It is no child's play to engage in such work—work that calls for the deepest and tenderest compassion. It is crucifying in the extreme, but we find that in the place where they are crucified there is a garden. As they see these poor, degraded women turn their eyes toward God and begin to live pure lives and walk in the steps of the meek and lowly Jesus, their hearts are filled with joy and praise. They feel more than compensated for their suffering in spirit because of the foul scenes they are compelled to contact from time to time. In the place where they are crucified there is a garden.

Think again of the faithful missionaries, who have left their homes and pleasant environment to cross the ocean and live an isolated life in the midst of the grossest heathenism and degradation. Some of the purest and most refined men and women I have ever been privileged to meet, have been called to labor amid the most degrading conditions, and for weeks at a time—almost day and night—have been called upon to cleanse and dress the most putrid sores and wounds, therein losing much needed sleep

and rest. Others have had to face bandits and robbers, and in some cases have been kidnapped and shamefully treated—all for the love of souls. But in their place of suffering, persecutions, and severe testing, they have found that in the place where they are being crucified, there is a garden. The joy of the Master's presence, and the joy of seeing those heathen accept the gospel has filled their hearts with joy and has more than compensated them for the sacrifice they have made.

I remember hearing a missionary speak in Moody Church, Chicago; and as he rose to address the crowded meeting, he said, "I have been looking around at this well dressed congregation, and have been touched with the warmth of your greeting. As I have looked into the faces of the dear ministers on the platform, and have felt their warm hand grasp, I have been deeply touched. This is a beautiful church, and the people are lovely; but give me Africa. I am longing to return to the heathen whom I love. I think of the times I have slept in their miserable huts and found myself after a fitful night's sleep, covered with vermin, from which there was no escape, but I am longing to get back to those dear, black people, whom I have learned to love and there wear out my life, in loving service for them." In the place where he was crucified, he found a garden.

You never hear true missionaries complaining about their sufferings and privations. Why? Because in the place where they were crucified, they found a garden.

A young girl was left to care for a number of motherless children. To her it meant much sacrifice, much suffering, and a great responsibility. But those children rose up "to call her blessed." There was a garden.

Then in the daily round, the common task, the constant and monotonous grind of daily life and service, there is much that calls for service and suffering. Things get quite irksome at times, and one feels like crying with the Psalmist (55:5-8) "O, that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off and remain in the wilderness. I would hasten my escape from the wind and tempest." But when "the daily round and common task" becomes lit up with the glory of the Saviour's presence, we find that in the very place where we are being crucified, there is a garden. I think it was George Herbert who wrote words something like these:

"Who sweeps a floor to the glory of God,
Makes that and the act divine."

Acts that we call secular become intensely spiritual when done to the glory of God. The light of our Father's smile can turn the paths of drudgery and toil into a very garden of the Lord.

We find the Christian life a continuous battle. "Straight is the gate and narrow is the way that leadeth into life," and all along the way the path is, more or less, a path of suffering.

"It is the way the Master went
Should not the servant tread it still?"

But the more suffering, the more glory. There is a garden and the perfume of flowers. The way to receive all is to forsake all.

"For there is no man," said Jesus (Mark 10:29-30) "that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's; but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Are you, my dear reader, willing to go the way of the cross? Are you willing to suffer for Jesus' sake—to count all things but loss for the excellency of the knowledge of Christ Jesus, thy Lord? If thou wilt put Christ first in thy life and follow Him whithersoever He leads, thou wilt find, however crucifying many things may be to you, that right in the place where you are crucified, there will be a garden, and the sweet perfume of flowers. You will find that the brightness of the Father's presence will more than make up for the trial through which you may be called to pass

The words of the old hymn will then be sweet to you—

"Singing I go along life's road,
Praising the Lord, praising the Lord.
Singing I go along life's road,
For Jesus hath lifted my load."

Gun Wadding

"I was a very bad man, carrying for nothing but sin and pleasure. I bought a little book from a traveler one day and began to read it, not knowing what it contained. A neighbor said it was a Protestant book and bad, so I quit reading it. I intended to destroy it, but as paper was scarce I began using it as wadding for my gun when hunting.

"One day while hunting there came on a shower of rain and I stood under a tree. I took out of my pocket a leaf of the Protestant book and began to read it. God in His goodness opened my eyes to behold the Truth. Although not satisfied with my bag of game, I vowed to use no more of the little book for my gun. I immediately ran home and said to my family, 'We are doing a very bad and wicked thing destroying the little book.' I caught it up and pasted a back on what was left of it and began to read *its contents, and in a short time God revealed His truth to my poor soul.*"

A Three Minute Sermon

To All Nations

Look unto me and be ye saved, all the ends of the earth. Isa. 45:22.

Thus early and thus distinctly do we find the gospel set forth, and the Spirit of God breaking away from the limited area of Judea, to utter an invitation in the ears of distant nations, occupied with their idols. We should never allow ourselves to suppose that when God was bestowing so much labor of love upon the Jewish nation, that He was then unmindful of the rest of mankind. God took nothing away from the other nations of the earth, when he made the Jewish people the object of peculiar care. Not one truth that had been bestowed upon mankind at large was suppressed; and not one promise that made known God as the hearer of all who call upon Him in truth, was taken back.

The Jewish economy was an economy of special grace, with reference to a glorious end embracing the destinies of all nations. When God chose Abraham, he over and over declared that his thoughts were on something more than the seed of Abraham. "In thee shall all the nations of the earth be blessed." And from first to last, all that God did to the Jewish nation had reference to the hour when the Lord Jesus should command His gospel to be preached among all nations, and when the completed volume of the grace of God, the Old Testament and the New Testament, should be tendered, with all their revelations and all their promises, to every creature. The very Jewish feasts had a world-wide significance. The passover told of the Lamb that should take away the sin of the world; the feast of weeks told of the Pentecostal publication of the gospel in all tongues; the feast of tabernacles tells of the mighty ingathering that is to be.

The Jewish Problem

The prophecies of Moses imply that the Jews, out of favor with Jehovah, should become a problem to the Gentiles. It is being fulfilled even in this free land. In the *Jewish Chronicle* we read that "A warning that anti-Jewish discrimination in employment in the United States was assuming great proportions was made by the International President of the B'nai B'rith, Mr. Alfred M. Cohen, in addressing the fourteenth Quinquennial Convention of the order which opened this week in Washington. Mr. Cohen's counsel was that American Jewish youth should seek other avenues of employment than the professions."

The Gospel in Foreign Lands

LENGTHENING THE LINKS

Blanche R. Appleby

God took care to hide that country
Till He judged His people ready,
Then He chose me for His whisper,
And I've found it, and it's yours.

—Kipling.

"It's yours," this country of Northeast Kwong Si—land of simple, natural grandeur, consisting of high mountain ranges, deep valleys, rivers filled with rapids, majestic cathedrals in stone, tin mines, fields of wheat, sweet potatoes, peanuts, beans, bamboo shoots, mushrooms, waving rice, also orchards of pumeloes, peaches, plums, and sand pears; herds of cattle, flocks of goats, and pigs in abundance.

"It's yours," by promise: for our God hath said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Are you asking for your blood-bought inheritance and purchased possession?

Years ago Brother and Sister W. R. Williamson pioneered into Waitsap, Kwong Si and laid a solid foundation for future building in the stations of Waitsap and Leung Chuen. While some have already died in the faith, God's blessing continues on the work there and our hearts rejoice.

Later Sister Mary K. Rasmussen entered Hoi Kin on the Kwong Tung Kwong Si border—one of the darkest of earth's places—and gradually extended the work over the border into Tuen Naam, Sun To District, where no missionary or native worker had ever opened up a gospel lighthouse. We commend this brave, struggling missionary and her Chinese co-workers to your earnest prayers.

On Thanksgiving Day, 1933, we forged another link in the chain of stations and moved over the mountains into Hohsien City, Hohsien District. Our hearts have been made to rejoice at seeing the first fruits offered unto the Lord of the harvest on April 28th of this present year when Mr. So Man Wa, a photographer, (see picture on this page) followed our Lord in water baptism. This was the first baptismal service in the history of Hohsien City so far as we can ascertain. Forty people witnessed this sacred scene when our Brother H. A. Park buried our Brother So in the waters of baptism while the congregation sang, "My soul shall overcome by the Blood of the Lamb." There are several more inquirers at present, among

them an elderly couple who recently have had our fellow workers remove their idols and pray for them to be delivered from the power of a sorceress. We thank you, dear ones, for your prayers and love offerings that have made seed sowing and first-fruits possible.

Calls are coming from other centers to come and preach the gospel. Phillips Brooks said, "Be sure that your work is large enough to give you prospects, and be sure that you see the prospects that it offers." We can truthfully say that the work at present gives us greater prospects than we know how to embrace.



First-fruits from Hohsien, Kwong Si, South China. The first baptismal service in the history of Hohsien City. The x designates the photographer Mr. So, who was baptized by Mr. Park, standing beside him.

The third station to be opened within the last two years (the fifth in Kwong Si) was opened May 21st by Brother and Sister H. A. Park in Chung Shaan City, Chung Shaan District. These intrepid pioneers have seen the goodness of God in leading them to this needy district, 48 days being consumed in their last journey from Hong Kong to Chung Shaan. The opportunities since the opening have been great, chapel filled at every service, and how eagerly the outstretched hands receive the tracts and purchase the Gospels. Enquirers are beginning to come. The Government Middle School has invited them to come and show the pictures on the Life of Christ. With these ever increasing opportunities, please remember that "we live if ye stand fast in the Lord."

Mr. and Mrs. Fred Baltau of China rejoice over the arrival of James Arthur, born to them on June 15, 1935. Congratulations!

CHUNG SHAAN, ANOTHER LIGHTHOUSE

By H. A. Park

The desire of many months was at last realized when on the 21st of May, the chapel here in Chung Shaan was opened. As we look back over each step, we can see how God has helped and directed every move.

Our purpose, ever since coming to China, has been to work in the Province of Kwong Si, but until more than a year ago, it seemed as though it was not yet God's time. Several years ago, after a period of language study, we were beginning to survey the possibilities of a move to this Province, and when the opportunity to go to Sai Naam was presented, we accepted, feeling that this was at least a step towards our goal.

All the time while at Sai Naam we were in touch with this part of the province through the reports and description of Sister Appleby who was enthusiastic about the opportunities and the people of her district. We then had no idea of coming in this direction, not yet knowing what God's will and place was. Sister Appleby had invited us several times to visit her and make a prospecting trip of the districts adjoining Hoh Sien, but it was not until a year ago, while praying with a worker in Sai Naam, who wished to know God's will in the matter of her future work, that the Lord made it clear that we were to return with Sister Appleby and, as it were, spy out the land.

Upon arriving at her station, a worker and I proceeded to this district, and after a survey and brief search, we had a building rented.

It seemed as though the building had been prepared for us by the Lord. We had looked the town over and decided that there were very few buildings suitable for a dwelling place and chapel combined: for the buildings here are mostly one story. Two story shops are few. Among those suitable, it was a certainty that most of them would have occupants. Another thing is that though a house may be for rent. If the Chinese know it is desired for a chapel, they often are hesitant about renting it.

A day or so after our arrival, a man came to the place where we were staying and asked if it was true that we were wishing to rent. As we answered in the affirmative, he said he was building a shop, and if we wished we could rent it. It was not many days until the deal was settled and we were

looking forward to moving as our next step. We marvel when we think of how often missionaries trying to open a new work have had to live for weeks, and even months, in Chinese inns, waiting for an opportunity to rent a building, while we were just a few days in finding a place, and that so absolutely clean and suitable. Praise His dear Name!

Now that we have realized our desire, relative to our field and location, we are not disappointed with the work either. We have had several days of special meetings, and from the opening day all through there has been full attendance, people standing in the street when they could gain no admittance. On the whole, they are very quiet and attentive: for none have ever been to a gospel meeting before and know absolutely nothing about how they should conduct themselves. The day after the opening, it poured rain and rained well into the evening, but even so the day meeting was well attended and the chapel was full. We are encouraged to press the battle to the front. We covet your prayers for these people that they may be saved before it is too late.

NEWS ITEM

Miss Katherine Cooke has been doing some pioneering in that she chose to live in a tent surrounded by the Indian villagers in order to get nearer to them and win them to our Lord wherever possible. She has taken a rather big step in the direction of "Simplified Living," a subject widely discussed the last few years among the missionaries of the various denominations in India. Our sister attempted things beyond her strength and hurt herself lifting. She had to be taken to the hospital for a time in the hills but was progressing nicely when last we heard from her. Sister Cooke is one of three missionaries in the District of Darbhanga having a population of over three million non-Christians. Remember those millions in your prayers as well as those among them who are pointing them to the Lamb of God.

CHIMPSI, A MOHAMMEDAN FEAST CELEBRATION

Miss Louise Hackert of Gold Coast, West Africa

The Mohammedans have celebrated their feast of Chimps, at which time a goat and sheep are killed, believing that by these sacrifices they will be assured of safety in heaven, should they die.

They all gathered in a large, open space and seated themselves in long, straight rows, each one sitting on the skin of an animal on which he also kneels while praying. They came from all directions in orderly groups, walking double file and chanting as they walked. Last came the Malam (father) with his group walking very slowly and chanting. As he stepped to the

front, where the ground had been raised, the service began.

Chanting, he called upon Allah, and then they all chanted. A young man called upon Allah at the top of his voice and all replied in a chant. Upon finishing chanting, they said their prayers using their prayer beads. They bowed their foreheads to the ground touching the earth, then rose to a sitting position, next to a standing position, and then down on their faces again.

Taking the offering was a very important part of the service. Every man, woman, and child walked to the front and bowing, put their offering on a rug which was spread at the Malam's feet. There were cowery shells, cola nuts, money, etc., heaped on top of each other until the rug was overflowing, and the things spilling on the ground. When everyone had put in his offering, a man advanced with a sharp knife, the goat and sheep were quickly brought forward and killed. Each one present dipped

English. Such a hungry lot of natives, I have never before seen. For a full half-hour after the service, they would ask questions. A little girl, with an abscess in the ear, was prayed for. Then after returning from visiting other places, another girl brought the child back, saying, "We want you to see she is healed." I was away over two week ends, but hope to return there again, D. V.

We have 160 in our Sunday school in Suva, of whom 150 were present last Sunday without any contest or special features of attraction. This is the largest Sunday school in Suva, and as far as we know it is the largest in Fiji. At Nausori we have no Sunday school, but before the main service, we have a "Young Worshipers' League" with thirty children attending and with our Sunday school at Tamavua, we now have over 200 altogether.

A little boy, who arranged the seats for our services at Tamavua, took very ill, suffering intense pain and was unable to turn or move his legs or pull down his right arm, which was drawn up. Some years before, a sister and brother of his died of this disease. Now the doctor confessed his helplessness to do anything for him, and he was told he could not live. But in answer to prayer, praise God, he was raised up and is now playing about. This has made his sisters and brother anxious to come to Sunday school, although before they were indifferent and preferred to play.

We have started a Cradle Roll in Suva. Another baby is to be dedicated to the Lord this Sunday. We praise God for so blessedly working among the children as well as the older folk. There are some who attend regularly, but have not surrendered their lives to God. Will you please pray with us that they will soon be altogether on the Lord's side? We want to see another revival, and believe it is coming. There is such a sweet Spirit in our meetings, and there has been a general cleaning up.

May our dear Lord richly bless and reward you for your love and co-operation, that His kingdom may be extended in these distant Isles.

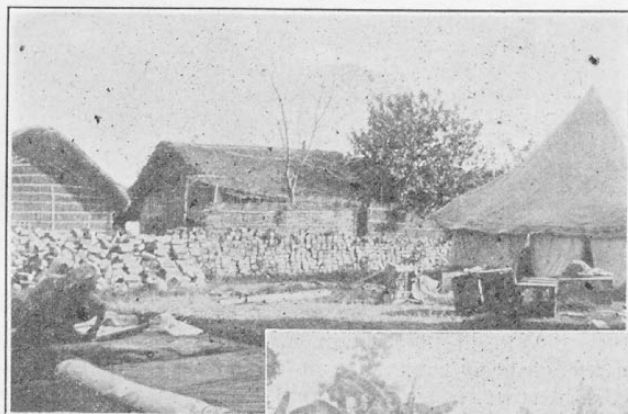
A NEW CHAPEL IN A CANNIBAL TRIBE

J. M. Perkins, Liberia

I am just back from Dorobo where I dedicated a new chapel last Sunday. We call Dorobo a cannibal tribe: for they used to be very fond of human flesh, and shortly before we came to this part, they had eaten a man. Now two of our best workers are from this tribe, and many of the people are Christians. Praise the Lord. The gospel of Christ is still the power of God unto salvation to all who believe.

I shall not soon forget the first time I visited this tribe on a preaching trip. The woman who cooked our chop stood, watching me eat for some time, and then said, "He does not open his mouth wide when he eats as we do." Then she came, felt my hand and looking at it said, "His hand is nice, soft, and white." I fancied I knew what she was thinking, but no one did me any harm.

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Above: Tent-home of Miss Katherine Cooke, India.



Right: Miss Cooke visits villages via ox cart.

either his finger or his staff in the blood and put some on his forehead. During the whole service, all staffs were laid at their sides and all sandals removed.

Though these people are religious, saying their prayers five times a day, they walk in dense darkness and need the light of God to shine into their hearts and lives. Please pray for them that as we present the Light of the world to them, their blinded eyes may be opened and they may embrace the Truth and be converted.

SIGNS FOLLOWING THE PREACHING IN THE FIJI ISLANDS

A. M. Heeteby

It is with great joy that we write to report victory from these palm-fringed islands of the South Seas. God has been working, confirming His Word with signs following: for which we praise Him and give Him all the glory.

It was my privilege to spend ten days around the coast, preaching in both Fijian and in

The Way of Salvation

The Story of a New Testament

Patrick K. Horan

Padraig's father bought a New Testament in Dublin. The price was small, and its appearance was quite harmless, with its green cover and plain black cross. "Just a little holy book and not costly," he thought. So it was taken and put in a corner—perhaps to be examined later.

Horror and bloodshed prevailed in Ireland in those tragic years. Padraig lay in an internment camp awaiting military trial for participation in the armed activities of the Irish Republican Army. "God? Where is God?" was the cry of his soul. God and the soul, faith and eternity—all seemed remote, almost unreal. But the need of the soul was there. So in the hour of his greatest need the Spirit spoke His own blessed message. Because he was a Roman Catholic he had no New Testament. He was not encouraged to possess or need one. It meant that no minister set forth before his eyes Jesus Christ crucified for us and risen again for our justification. "O, that I might know where to find Him" was his cry, and the answer came in the New Testament. His father hesitated about sending it, but finally it reached him behind the barbed wire entanglements of the prison camp.

His release from prison followed soon after. Restless, discontented, disillusioned, he returned home. The New Testament he read again—driven to it by an urgent sense of need. One verse struck him: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." He sought out those who give the Book a high place, and as a result was saved.

But that was only the beginning of the story of one New Testament. Padraig brought the news to a very dear friend, also a Roman Catholic—who is now his wife. Very soon this girl came into contact with another Roman Catholic, to whom the story was told, and the Spirit of God enabled her also to see and acknowledge the truth as it is in Christ Jesus.

Meanwhile Padraig spoke to a young man who had been in prison with him. His was a sad case indeed, but with God nothing is impossible. And God in His infinite mercy, led him from darkness into His most marvelous light. This young man went to his fiancée, and she responded to the call of Christ. He also won another young man—a Roman Catholic and a member of the Secret Service of the Irish Republican Army.

Sometime ago Padraig was on his way to a certain church in a Dublin seaside township, but not being quite sure

of the position of the church asked direction from a passerby. This was a young man who expressed his surprise that a loyal Irishman should be going to a Protestant church. A brief conversation followed, and Padraig gave him his testimony. The young man who listened was a student for the Roman Catholic priesthood. The following day they met again outside a bookshop. The conversation was resumed and several talks and letters followed. Prayer was made to God for the student, and an interview between him and Padraig took place in the seminary itself where Padraig and his friend walked, and talked of the things of God.

To make a long story short, the Holy Spirit revealed to the student the truth of the all-atoning merits of the divine Redeemer, and the worthlessness of his own efforts and strivings, so that he was led to the fount opened for sin and uncleanness. And now he has been ordained as a minister of the gospel.

And so the story goes on. It has not ended. The entrance of His Word giveth light. It is living and powerful. The Word—not bound—pursues its holy, healing way.

A Tract in a Letter

Brother Wm. A. Goodman, who has taken the *Evangel* ever since it began to be published, writes us that after he was saved and baptized in the Spirit he bought thousands of tracts and papers and gave them out everywhere he went, and put them in the letters he wrote. But he saw no results from his labor and so got discouraged. About that time he ordered some goods from a wholesale house in Chicago, and inclosed some tracts in the order. One day he received a letter from a young woman saying she took care of the firm's sales and that she had open his letter and had gotten the tracts. She said the tracts were just what she needed as she had been newly saved and was hungry for the Baptism of the Spirit. Our brother writes that he took heart and decided to keep on spreading tracts.

Have you the habit of putting a tract in every letter you write? It is a fine one, and God will use the tracts to the salvation and blessing of those to whom they are sent. Why not send today for a pound or more of the fifty new tracts just published? The prices are 1 pound forty cents, 3 pounds \$1.00, 10 pounds \$3.00, 18 pounds \$5.00, 37 pounds \$10.00.

"When we rely upon organization we get what organization can do: when we rely upon education we get what education can do; when we rely upon eloquence, we get what eloquence can do. But when we rely upon prayer we get what God can do."—A. C. Dixon.

Questions and Answers

Note: In trying to answer the following question we are departing from our custom to answer only Scriptural questions. Personal questions ought to be sent to "Cousin Clara" together with one's name and address. A stamp enclosed for reply would also be appreciated.

I am quite consecrated and still am quite bashful. Is this a sign of imperfection and what is its cure?

One may be bashful and yet be a devoted Christian. One who is bashful ought not to shun others nor opportunities which come, but should accept opportunities which bring him before people and should cultivate mingling with others. Some have to persevere all through life pressing against their natural timidity. If we give up to our bashfulness we shall fail. If we determine to rise above it we shall succeed. Here, as in other weaknesses, one must "fight the good fight of faith."

What is meant by "For if we would judge ourselves, we should not be judged"? 1 Cor. 11:31.

When the priests of Israel went into the holy place of the temple they passed the brazen laver, made from the mirrors which consecrated women had given for this purpose, in which was water. In the mirror they could see any uncleanness that they might have gathered and there they washed it away. The mirror was a type of the Word of God which shows us any defilement. It also shows us cleansing, "the washing of water by the word." It is as one sees himself in the light of the Scriptures that one is to judge oneself, pronouncing judgment upon all that might be offensive to the holiness of God and putting it away. If we walk carefully, thus judging our conduct, we shall not be judged in condemnation by God.—E. S. W.

A NEW CHAPEL IN A CANNIBAL TRIBE

(Continued from Page Nine)

This time, the king sent about 12 men and boys to meet me with a hammock, and they carried me up and down those hills in grand fashion. Upon our arrival, they filled the chapel, which they had built, with eager listeners and seemed to be proud of it.

At the conclusion of the service, I asked all who would give themselves to God to rise and gather as close as they could around the altar. There was a ready response, and then practically the whole congregation stood there with uplifted hands, praying in unison, and if judged by the noise they made and the length of time they prayed, something should have happened in the heart of many of those black-skinned temples of clay.

The Sunday School Lesson

Josiah

August 4, 2 Kings 22:1 to 23:30.

I. BACK TO GOD

The Influence of Godly Mothers. Josiah was only eight years old when he began to reign, and while he was but a lad of sixteen he began to seek after God. There is special mention of Josiah's mother. In an evil day when all the people of Judah had apostatized, there must have been some remarkable influence which caused this young king to seek after God, and doubtless this was his mother's influence. What great possibilities mothers have in bringing up their children in the nurture and admonition of the Lord. We speak with great admiration of John Wesley and of Hudson Taylor, but back of these two men were godly mothers who trained them for God, and molded their early lives so as to make them channels of blessing in after years. "I teach my children to be obedient," said Susanna Wesley, "because I know that when they learn to be obedient to their parents, in after years it will be easy for them to be obedient to God."

II. BACK TO THE BOOK

Finding the Book of the Law. In the days of the godless kings who lived prior to Manasseh and Amon, the temple and all the worship pertaining to it had been neglected. One of the first reforms instituted by Josiah was the repairing of the house of God. And when they were repairing this house, Hilkiah the high priest discovered the Book of the Law. He gave it to Shaphan, the scribe, who took the same to the king and read it before him. And when the Book was read to the king, he recognized how far Judah had departed from God; and he humbled himself before God. He sent off to inquire of the Lord through the mouth of the prophetess Huldah, and received word that the judgments of the Law would indeed come upon the nation, but because he had humbled himself and rent his clothes and wept before the Lord, he should not see these evils.

A Covenant of Obedience. The king was not content with knowing for himself what the Word declared, but he wanted all the priests, the prophets, and the people to hear the words, and he himself read the Book to them. He and the people then made a covenant before the Lord to walk after the Lord, to keep His commandments with all their hearts. The first thing in the performance of this covenant was the putting away of all idolatry from the land. The need of today is for men to get back to the Book. Men everywhere are questioning why there is a lack of prosperity throughout this land and throughout the world. Highbrow economists are prescribing everything under the sun as remedies, and they overlook the one and only remedy prescribed in the Scriptures of Truth. God said to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for

then thou shalt make thy way prosperous, and then thou shalt have good success." This same remedy is set forth in Psalm 1:3. But if the nations refuse to go back to the Book, thank God, the individuals can. John wrote to the saints, "Little children, keep yourselves from idols." Paul shows us that covetousness is idolatry and that the love of money is the root of all evil. The saints of God need to cleanse themselves from this form of idolatry and to continually pray, "Incline my heart unto thy testimonies, and not to covetousness."

Eating the Book. By the time Brother G. F. Taylor of Franklin Springs, Ga., was 53 years of age he had completed reading the Bible one hundred times. Those who do not merely study the Book, but eat it and make it a part of their lives, become, as they receive into their beings the exceeding great and precious promises, partakers of the divine nature. And so Brother Taylor who fed so continuously on the Book partook of the meekness, the lowliness, and the humility of Christ. I was reading a few days ago of one who had read the Bible through four times a year for forty-three years in succession, and of another who memorized the whole Bible. By reading four chapters a day one can read through the whole of the Old Testament once a year and through the New Testament and Psalms twice. Learn to devote the early hours of every morning to the Word of God and to prayer. The man who loves the Word and meditates on it continually will have continual prosperity. Josiah knew that evil was purposed of God for the rebellious nation, but as he humbled himself before God, he was assured of being personally preserved. And those who read the Word of God today know the evil that is coming upon all flesh, but as they humble themselves before God they can have full assurance that the Lord will preserve them from all evil.

III. BACK TO THE BLOOD

A Restored Passover. Josiah saw that the Law prescribed the keeping of the Passover on the first month of the year, and he arranged for all Judah to keep this great sacrificial feast. The people were poor and it was a difficult matter for many of them to bring a lamb for the Passover offering. But Josiah purposed that the Passover should be kept at any cost, and he himself provided 30,000 lambs and kids for the people. It costs something to do the will of God, but the trouble is folks everywhere are sitting down counting the cost and they do not count the gain. There was great gain to Josiah, for we have this immortal record of him in the Word: "Like unto him was there no king before him, that turned to the Lord with all his heart . . . neither after him arose there any like him."

The All-atoning Blood of Christ. The need of today is a return to the Word of God and also of a return to the all-atoning Blood that is the theme of the Word from the beginning to the end. All the blood of the Passover lambs and all the blood of the sacrifices upon the altar foretold of the

precious Blood of Christ, our Passover, sacrificed freely for us. I can remember the deathbed of a godly neighbor. His life had been full of good works, but he was trusting none of them, and he quietly said at the last, "It is only the Blood that matters." His faith was not in any of his good works, but it rested completely in the precious Blood of Jesus Christ that he knew cleansed him from every sin. The writer remembers being in a heavy storm at sea when it was thought that it was possible that the boat might not weather the gale. A devoted Christian said, "I have had many experiences, but tonight I am not trusting in any of them, although they have been very precious. My trust is wholly in the precious Blood of Christ." We need to pray for anointed eyes to recognize the preciousness and the power of the Blood of Calvary's Lamb. Billy Bray, that Cornish soul winner, stood up in a meeting one night and cried out, "It is the Blood." He cried out again, "Oh, it is the Blood." And a third time he cried out, "It is the Blood." And his biographer states that the power of God in that meeting that night was beyond any human description. By the Blood of the Lamb, the word of our testimony as to its efficacy, we are enabled to overcome the adversary.

A Lamentable Termination. When a sculptor was about to make a bust of Oliver Cromwell, he noticed that there was a wart on his face and asked whether he should place one on the bust. Cromwell wanted an honest representation of himself and told the sculptor to put in "wart and all!" In the faithful biographies of Scripture we find again and again "wart and all." When Necho king of Egypt came up to fight against Charchemish, Josiah went out against him. He had evidently forgotten that principle set forth by the wise Solomon, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." Necho warned Josiah, "I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not." An old Scotch preacher said to the writer, "There is a lot of human nature in us all," and Josiah seemed to have his share, for he would not heed the words of Necho, but went out to fight against him in the valley of Megiddo, and there he met his death. The prophet Jeremiah lamented for Josiah, and surely it is a lamentable thing that a man who had lived so in the will of God should at last follow his own headstrong will, which brought him to an untimely death at the age of 39. We need to pray against our own wills and ever pray the prayer of the Master, "Not my will, but Thine be done."—S. H. F.

ONLY ONE CAN DELIVER

"This year thou shalt die," and then? Prince Ligne, as he felt death approaching, leaped up from his bed and ordered the door closed and locked. But when he saw that would not keep death out, he rolled up his sleeves to fight it! At last, exhausted, he cried: "Back, thou accursed phantom," and fell back, dead. We can't fight that foe successfully. There is only One strong enough to deliver. He hath the keys of death and the grave. To come off conqueror we will need to link our soul with His.

In the Whiten'd Harvest Field

SPRINGFIELD, MO.—Lighthouse Mission has just closed a very successful 2 weeks' revival with Evangelist R. E. Gilliam, Little Rock, Ark. A number were saved or reclaimed; 28 received the Baptism; and 28 were baptized in water.—W. O. Cox, Pastor.

MARIETTA, PA.—Horace Clark, Mobile, Ala., and Samuel Weidler of Rothsville have been with us in a very profitable revival. God blessed their efforts and the new little church with renewed vigor and added souls goes marching on.—Thomas R. Brubaker, Pastor.

KALAMAZOO, MICH.—We have just closed a 7 weeks' revival, in which 10 were baptized in the Holy Ghost; a number were refilled or reclaimed; others were born again; and still others testified to healing. Helen Daniel, Dayton, Ohio was the evangelist.—L. Otis Triplett, Pastor.

SAN ANTONIO, TEXAS—Our crowds were better and a greater interest was shown than for some time, in our recent revival. Evangelist and Mrs. George Hayes of Houston were with us. A number prayed through in the old-fashioned way, and the meeting closed with shouts of victory from the crowded altars. There were also some definite healings.—J. C. Wilder, Pastor.

LOVELAND, COLO.—About 20 knelt at the altar for salvation and 23 received the Baptism with the Holy Spirit according to Acts 2:4, during our recent revival with Evangelist G. B. Cunningham of Greeley. In our joint baptismal service with Joe Nealy of Berthoud, 28 were immersed.—C. *L. Walker, Pastor.

CAPULIN, NEW MEXICO—In our 2 weeks' revival, the first of April with Besie Misener, 5 were saved, and 10 received the Baptism with the Holy Ghost. In the revival we have just closed with Evangelist Almeta Burchfield, Amarillo, Texas, God also blessed in a gracious outpouring of His Spirit.—Robert Ridener.

(near) COVINGTON, TENN.—Evangelist J. L. Wesbrooks of Ripley has just closed a very successful revival at the North Covington Assembly. God blessed, saving 19; and filling 13 with the Holy Spirit as in Acts 2:4. On the closing day, 6 followed the Lord in water baptism. We welcome all council ministers in our midst.—James McBride, Pastor.

SOUTH HAVEN, MICH.—We have just closed a blessed series of meetings with Dr. J. N. Hoover, assisted by Hiram Brooks. It has been a great uplift to the church. Among the outstanding Baptisms was that of Harold J. Hamilton, who after a number of years as a promoter of Atheism, yielded to God and entered the Baptist ministry. He became interested in the truth of Pentecost and received the Baptism.—G. A. Uldin, Pastor.


ARDMORE, OKLA.—Alonzo Nelson of Wilson has been with us the past 3 weeks, and the Lord blessed us graciously. There have been fine crowds, despite unfavorable weather. A good spirit prevails among the church people; 6 have received the Baptism as on the day of Pentecost; and 14 have been saved.—C. C. Comer, Pastor.

COVINA, CALIF.—Young people as well as older men and women found a closer walk with the Lord, in our recent revival of 3 weeks. The Murray Brothers, Dallas, Texas were the evangelists. The presence of the Holy Spirit was greatly manifested and souls found their way to Calvary.—Harry R. Love, Pastor.

CORTLAND, N. Y.—During our recent 4 weeks' revival with L. W. and Eunice Martin, Orlando, Fla., God was truly in our midst in power and blessing. Sinners wept their way to God; backsliders were reclaimed; and believers were baptized in the Holy Ghost and fire in the good old way. The Lord is doing a new thing in our midst and new people are being reached.—Veredon K. Fries, Pastor.

WEBB CITY, MO.—The tri-state fellowship meeting, July 4th, was held in the Central Methodist Church, due to the large number that attended. It is estimated that there were 800 there. Roy Gilliam, Little Rock, Ark., spoke in the morning on the Ark of God. J. A. Rogers, Baxter Springs, Kan., and W. O. Cox of Springfield brought the afternoon messages. R. R. Morrison, Parsons, Kan., brought the message in the evening service, directed by the C. A's, from the theme of "What Price—Salvation?" A number received the Baptism with the Holy Spirit.—V. Lenzy Hertweck, Secretary.

Not by might, nor by power



by the Spirit, saith the Lord

Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
Associate Editors; Noel Perkin,
Missionary Editor.

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BLYTHEVILLE, ARK.—A 4 weeks' revival with Lura Johnson, "The Miracle Girl," Evangelist has just closed here. Large crowds attended; 80 were converted; and several received the Baptism. On the last Sunday afternoon, 33 were immersed and 21 united with the church. In the weekly healing services, many were healed, including tumors, cancers, rheumatism, near-sightedness, catarrh, deaf mutes, and heart trouble.—Mildred Cudd, Secretary.

ROHWER, ARK.—In our meeting 2 miles west of Chicot, Ark., a number were saved; 9 were filled with the Holy Ghost; and 3 were baptized in water. We then went to Claud Hincer in Rohwer and helped him in his services which he has begun in his home. Since he moved there recently 4 have been saved, whom he baptized in water, and 3 have received the Baptism. We left the young saints encouraged to go on with God.—Elliott and Bradley, by J. W. Bradley, Jr.

(near) FOUNTAIN DALE, PA.—July 7 at 3 p. m., we dedicated the new church. We had accommodations for 200, but all of the seats were taken, many were standing, and others looked in from doors and windows. People had come from as far as 85 miles, representing Harrisburg, Lebanon, Lancaster, Pleasant Valley, Annville and Fairfield. One woman was healed instantly of diseases she had had for years.—S. R. McCormsey, Evangelist, 819 Prangley Ave., Lancaster.

RICE LAKE, WIS.—It is now a little over a year since we opened the Gospel Tabernacle here, and since that time, every branch of the work has more than doubled. The greatest break came this spring under the ministry of Victor L. Peterson, when 5 or 6 souls surrendered to God. Evangelist and Mrs. Stanley Comstock followed, and from the first, the altars were filled with those seeking God. Large crowds attended and the revival is still on. Yesterday, 13 were baptized in water.—R. S. Peterson, Pastor.

POUGHKEEPSIE, N. Y.—July 4 we held the first fellowship meeting in this town. Thomas Thompson and William Van Dam ministered the word, and it was a true Pentecostal day of fellowship. J. C. McShane of New Rochelle and I officiated at a baptismal service, immersing 19 in Hillside Lake before a crowd of 500 people. As the invitation was given, a woman came forward for baptism and a man looking on, threw away his pipe, confessed Jesus and was also immersed. Everyone helped to make it a day of blessing, donations being received from the bakery, taxi company and the Y. M. C. A. Delegates came from as far east as Hartford, Conn., and as far south as Pittsburgh, Pa.—Henry P. Nicolaison, Pastor.

Send for pound of new tracts—forty cents.

MISSIONARIES ON FURLOUGH

Mr. and Mrs. P. O. Elsea are expected to arrive in the United States for furlough late in July. Word has been received from them that they expected to sail from Liberia about the middle of June. Mail will reach them at 538 Center Street, care of Mrs. R. E. Wolford, Findlay, Ohio. We trust the Lord will refresh them in spirit and renew their strength while here that they may return to their work in Liberia for another term of service for the Lord.

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start.

GENERAL COUNCIL; DALLAS, TEXAS, SEPTEMBER 12-19.

SPOONER, WISC.—Tent; now in progress—; Clarence H. Jensen, Evangelist.—C. H. J.

CLARKS SUMMIT, PA.—July 2-31; Nimrod Park, Evangelist.—John R. Hardt, Pastor, Route 1, Box 215.

GALENA, KAN.—Aug. 1—; Roy E. Gilliam, Evangelist.—V. Lenzy Hertwick, Pastor.

HAVANA, ARK.—Aug. 3—; J. P. Mason, Evangelist.—G. N. Robbins, Pastor.

RUSSELLVILLE, ARK.—Aug. 4, for 5 weeks; Bert Webb Evangelistic Trio.—L. L. Riley, Pastor.

BOKOSHE, OKLA.—July 20-Aug. 4; Earl Lamons, Evangelist.—L. H. Arnold, Pastor.

ALBANY, OREGON—July 7—; Evangelist Walter Smith.—Allan H. Banks, Pastor.

WILDWOOD, N. J.—July 17-21; Marie Wilson, Evangelist.—Elwood C. Hoey, Pastor.

DENVER, COLO.—Aug. 14-Sept. 8; Christian Hild, Evangelist; C. B. Thomas, Pastor, 325 E. Mexico Ave.—C. H.

COLUMBIA, TENN.—Full Gospel Tabernacle; July 30-Aug. 14; Dr. and Mrs. Chas. O. Neece, Evangelists.—R. H. Delancy, Pastor.

HALIFAX, NOVA SCOTIA, CANADA—July 28—Aug. 11; Evangelist and Mrs. Gideon O DeMerchant.—Gideon DeMerchant.

FELLOWSHIP MEETING AND C. A. RALLY SAPULPA, OKLA.—217 E. Cleveland; Aug. 6; all day meeting; basket dinner.—Harry Rogers, Pastor.

DODGE CITY, KANS.—All day C. A. Rally, July 26; basket dinner.—L. D. Doss, Sectional Secretary, Box 146, Coldwater Kans.

ROARING SPRING, PA.—People's Tabernacle; July 14-Aug. 4; Harvey McAlister, Evangelist.—D. M. Nissley, Pastor.

CAIRO, ILL.—Elm and 37th Sts.; Aug. 4—; rooms and meals reasonable, close by.—W. E. Thurmond, Pastor.

CHELTENHAM, MD.—Gospel Tabernacle; June 30—July 31; Evangelist Clyde C. Goree, Amarillo, Texas.—Homer Peterson, Pastor.

BAILEYBOW, TEXAS—Longview Community Church; July 24, for 3 weeks; J. Milton Tucker, Evangelist; Willie Bates, Pastor.—By Evangelist.

GLENNIE, MICH.—Berea Gospel Tabernacle; July 16, for 2 weeks; A. A. Anderson, Evangelist.—Paul F. Soberay, Pastor.

GENEVA, N. Y.—Masonic Temple; July 2, for one month; Mae Eleanor Frey, Evangelist.—Ralph C. Bramer, Pastor, 47 Gorham St., Canandaigua, N. Y.

SAN FRANCISCO, CALIF.—Glad Tidings Temple; July 23-Aug. 25; Evangelists Emma Van Dalen Jones and George Jones.—R. J. Craig, Pastor.

GRAND PRAIRIE, TEXAS—Brush arbor on east side of town; Aug. 3-18; speakers provided by the Dallas Ministerial Ass'n.—A. E. Whitworth, Box 447, Pastor.

FORT SMITH, ARK.—Bethel Assembly North 8th and T Sts.; July 18-Aug. 18; Charles Pepper, Evangelist.—G. W. Hardcastle, Pastor, 2022 N. 12th Street.

ALAMEDA, CALIF.—Glad Tidings Church, 1516 Grand St.; July 19-August 11; Evangelists Roxy and H. E. Alford from Glad Tidings Bible School.—Charles Kerner, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, 4th Ave. and 2nd St. So.; July 14, for three weeks; Evangelist and Mrs. Arne Vick of California.—Luther Sherlund, 1007 4th Ave. So.

ATLANTA, GA.—Tent, corner Pryor and Fair Sts.; July 2 for 4 weeks; Evangelist and Mrs. I. J. Bolton, Tampa, Fla.—Ralph Byrd, Pastor, 607 Silvey Building.

BATTLE CREEK, MICH.—Four Fold Gospel Church, 303 Capitol Ave., N. E.; June 23-Aug. 14, or longer; Edith Mae Pennington, Evangelist.—S. Raymond Fostekew, Pastor.

ALBUQUERQUE, N. M.—Tent meeting, corner 2nd and Mt. Road; July 1-31; Mrs. C. H. Eckles, Evangelist, Haskel, Texas; church is located at 1120 N. 2nd St.—W. A. Vanzant, Pastor.

SHERMAN, TEXAS—Full Gospel Church, 203 E. Houston St.; Aug. 18, for 2 weeks or longer; Burnett and Boyd Jones, Evangelists, and the Jones Evangelistic Party from Kansas City, Mo.—Earl J. Rogers, Pastor.

CREDENTIALS COMMITTEE MEETING EASTERN DISTRICT COUNCIL, July 30, 31, at Maranatha Park, Green Lane, Pa. All who wish to meet the committee should obtain application blanks from the District Secretary, Walter I. Palmer, at Box 113, Green Lane, Pa.

CAMP MEETINGS SECTIONAL CAMP MEETING LAMESA, TEXAS—July 25-Aug. 4; George Hayes, Speaker; bring bedding.—Irvin Smith, Pastor.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL AND CAMP MEETING BYRON, WIS.—August 4-14; Loren Staats and W. I. Evans, principal speakers; four services daily. D. M. Carlson, District Secretary.

OKLAHOMA DISTRICT CAMP MEETING ANADARKO, OKLA.—City Pavilion, in City Park, seating 2000; Aug. 6-15. Bring camping equipment; sanitary accommodations furnished for those wishing to cook on grounds; day Bible Study, David Burris, District Superintendent; Evening Services, A. C. Bates, Superintendent of Texico District. For further particulars write R. L. Steger, Anadarko or R. H. Hoyer, secretary, Enid.—James Hutsell, District Supt.

TRI-STATE CAMP MEETING MIAMI, OKLA.—City Park; July 22-Aug. 4; Jack Neville, Evening Speaker; meals on freewill offering plan; rooms and tents reasonable. Information address: S. K. Biffle, President, 2221 Sergeant St., Joplin, Mo., W. J. Higgins, 409 A St., S. E., Miami Okla., or V. Lenzy Hertwick, 115 Joplin St., Galena, Kans.

POTOMAC PARK—On Route 11, between Martinsburg, W. Va., and Hagerstown, Md.; July 26-Aug. 18; Night Evangelist, D. P. Holloway; Bible Teacher, Myer Pearlman; Children's services, Mrs. Robert Beisel and Dorothy Beisel; Mr. and Mrs. Carl W. Hatch in charge of music. Improvements are being made for greatest camp ever held in District. Broadcast hour announced later. Booklet ready for mailing about June 15. For information, write, enclosing stamp.—Harry V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

SOUTHERN CALIF DISTRICT MEETING (Near) SAN BERNARDINO, CALIF.—Southern California and Arizona District Annual Session; Pine Knot Camp Grounds, near Big Bear Lake, July 24, 10 a. m., when the credentials committee will meet all candidates for licenses; C. A. Annual Meeting, July 26; first day of Camp, July 28; prominent speakers and Bible teachers; cabins, tents and camping space available; meals served; groceries at city prices. By train, nearest city is San Bernardino. For reservations write District Superintendent A. G. Osterberg, 2638 So. Bedford St., Los Angeles, Calif.—Arthur V. Huntly, District Secretary.

KANSAS STATE CAMP MEETINGS Muscotah, June 27-July 7. This new camp will be known as the Northeastern Kansas Camp. W. F. Long, and Otto J. Klink main speakers. Other ministers will speak. Pittsburg, July 11-21, in Lincoln Park. Woodston—Alton, July 25-Aug. 4, on U. S. 40 N. Site has been purchased, improvements being made. Attica—Sharon, Aug. 8-18, in Harrel's Grove, 6 miles west of Attica and 5 east of Sharon, on U. S. 160. Otto J. Klink, Evangelist and Bible Teacher. Fred Henry and family, Musicians and Singers, will be at the last 3 camps. Special C. A. meetings in all camps, led by Silas Rexroth, President.—Fred Vogler, 1017 S. Market St., Wichita, Kans.

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This little book is especially prepared for Christian Workers. The author has drawn freely from the following writers: Otto Klink, Article from the Pentecostal Evangel, James M. Gray, Christabel Pankhurst and others. He has endeavored by the collection of scriptures and known facts to show that the fulfillment of prophecy proves the Scriptures, and that the Lord is coming and that soon.

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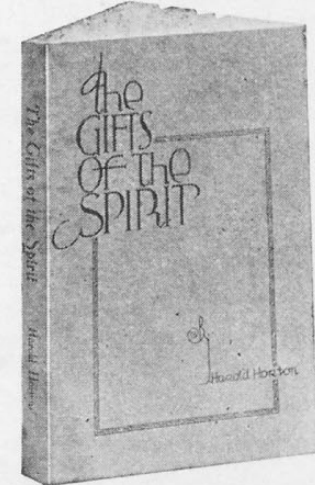


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JOHNSTOWN, PA.—Lorain Steel Park; Aug. 2-18; B. E. Mahan, Evening Speaker; David H. McDowell Joseph Tunmore, and others will minister in day services; Missionary Day, Aug. 11, afternoon.—Information, Chas. Eyer, 17 Jefferson St.

YELLOWSTONE NATIONAL CAMP MEETING
LIVINGSTON, MONT.—Park County Fair Grounds; August 15-25; dormitories for men and women; free camp grounds; rooms available in the city; speakers to be announced later.—Pastor D. R. Miller, 420 N. 5th St.

BRAESIDE PENTECOSTAL CAMP MEETING
PARIS, ONT.—July 28-August 11; Main Speakers, A. H. and Zelma Argue, Winnipeg, Asa Miller, Kalamazoo, Mich. We have purchased a beautiful tract of 23 acres as a permanent camp grounds, an ideal situation for the District, overlooking Grand River. All visitors welcome and treated with the greatest courtesy. Entire Camp, except the dining hall under canvas.—J. H. Blair, District Superintendent.

EASTERN DISTRICT CAMP MEETING
MARANATHA PARK, GREEN LANE, PA.—July 19-Aug. 18; evening Speakers: Robt. A. Brown, Ernest S. Williams, Ruth Cox, Mrs. R. A. Brown, Joseph Tunmore, David McDowell, W. K. Bouton, Allan A. Swift, J. Roswell Flower. Address all correspondence to Maranatha Park, Box 113, Green Lane, Pa.—Walter I. Palmer, Secretary.

SOUTHWEST VIRGINIA CAMP
TAZEWELL, VA.—August 8-18; four services daily; W. M. McPherson, Special Speaker; meals, tents, rooms available; for information write James Earles, North Tazewell, Va.

NEBRASKA DISTRICT CAMP
HASTINGS, NEB.—Prospect Park; August 1-11; Main Speaker, W. T. McMullen, Okmulgee, Okla.; Aug. 6-9. Ralph M. Riggs, Springfield, Mo., will be with us. For details write A. A. Alber, 634 S. Denver.

DISTRICT COUNCIL AND CAMP
UNION CITY, TENN.—Aug. 15-29; Dr. Chas. O. Neece, Evangelist. Entertainment on freewill offering plan. We urge that every church send one delegate to represent them. District Council, Aug. 27-29. Minister's and delegates entertained free; A. H. Mitchell, Pastor.—I. A. Smith, District Superintendent.

MISSISSIPPI DISTRICT CAMP MEETING
PRICHARD, ALA.—July 14-31; Council meeting, 29-30; with others, W. I. Evans, of Central Bible Institute, will be in charge of evening services; rooms free as far as possible; meals available on the grounds. Write W. H. Sumrall, Box 72.—M. T. Hayes, Superintendent.

SOUTHERN MISSOURI DISTRICT CAMP
ELVINS, MO.—Southern Missouri District Camp meeting, July 26—August 4; meals on freewill offering plan, rooms furnished free; acceptable speakers will be arranged for; for information write J. O. Highfill, Pastor or S. L. Johnson, District Superintendent, Dexter, Mo.

ROCKY MOUNTAIN CAMP MEETING
(Location changed)
FORT COLLINS, COLO.—Aug. 1-11; under tent; tents rented and meals served; 3 services daily; Christ's Ambassadors' and Sunday school Rally, Aug. 9-10; Paul L. Ferguson, President; Main Speaker, J. N. Hoover; District Superintendent, F. C. Woodworth.—R. A. McClure, Pastor, 424 Stover St.

OPEN FOR CALLS
Evangelistic.

Thomas M. Gray, 103 N. E. St., Hugo, Okla.
Garrett Kliphouse, 106 Diamond Bridge Ave., Hawthorne, N. J. "In fellowship with the Eastern District Council; reference, J. R. Flower, Lititz, Pa. Have had 20 years experience in soul-winning."

Pioneering Work

Virgil Shores, Yale, Okla. "Prefer pioneer work among the Ozarks, where I have spent 8 years. References, P. C. Nelson, Enid, Okla.; E. J. Bruton, Pine Bluff, Ark"

Evangelistic or Pastoral

Robert Ridener, Capulin, New Mexico. "Will receive mail here for the next 2 or 3 months."

Pastoral

Stanley Miller, Sorento, Ill., Box 35. "Have 5 in family, including 2 daughters who sing and play. Reference, Arthur Bell, Bellville, Ill., Box 133."

Albert Gilpin, Box 129, Kit Carson, Colo. "I am a widower, having a boy 12 years old. I have been in the ministry, holding Assembly of God credentials for 17 years. Have some support of my own and will receive a call anywhere if called at once."

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS—Alfred J. Hamlin, formerly of Brooker has taken the pastorate at Umatilla, Florida.

CHANGE OF ADDRESS—"Have accepted the pastorate here; address, Thornton, Texas."—Lee S. Vowell.

CHANGE OF ADDRESS—H. E. Hardt, formerly of Ashland, Pa., is moving to West and Chestnut Aves., Vineland, N. J.

NOTICE—F. G. Renner, 302 N. May St., Aurora, Ill., wishes a blind-Bible for a blind girl. Anyone having one to give, send to him.

NOTICE—Laurence Davis, Illinois District, has accepted the pastorate at Marion, Ohio; address 188 Blaine Ave.—Awanda Runkle, Secretary.

CHANGE OF ADDRESS AND RADIO BROADCAST—James E. Hamill, 608 Hall Ave., Hattiesburg, Miss. "We have accepted the pastorate here and are broadcasting over WPFB, Mondays, Wednesdays, and Fridays, 7:30 A. M. CST."

NOTICE—Moses Protchansky, Butte, N. D., in care of W. J. Yekoshenko. "Feel called to Jewish Missionary work, equipped with knowledge and training, a converted Hebrew; would like to contact Pentecostal people desiring to start gospel work among the Jews."

WORLD MISSIONS CONTRIBUTIONS

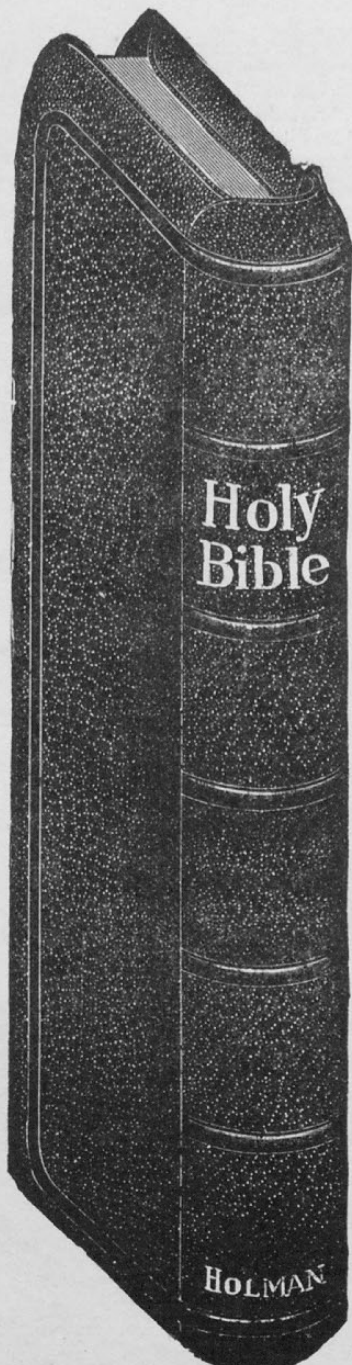
July 1-10 Inclusive

ALABAMA. Allen Magnolia Assembly of God C A's	\$ 1.00
Crichton Assembly of God S S	9.37
Elba Wooten Chapel Assembly	1.60
Morris Hicks Chapel Assembly & S S	6.43
Prichard Assembly of God S S	1.75
Warrior Assembly of God & S S	3.61
ARIZONA. Chandler Christ Ambassadors	.50
Kingman Gold Standard S S	4.35
Sedona Oak Creek Assembly of God & S S	7.00
ARKANSAS. Personal Offerings	9.80
Bearden Hopeville C A Class	.97
Blytheville Assembly of God	1.45
Eureka Springs Assembly of God Church	2.00
Fordyce Assembly and C A's	2.00

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Christ is tempted. He beginneth to preach. S

13 ¶ Then cometh Jē'sus from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And lea and dwelt i upon the se Zāb'u-lon at
14 But Jōhn forbad hīm, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. v. ch. 2. 22. a Dan. 9. 24.	14 That it was spoken

Gentry Bethel Height Assembly of God S S	1.25	Medicine Lodge Assembly of God	6.62	OKLAHOMA. Personal Offerings	26.00
Greenwood Assembly of God S S	2.37	Overland Park Full Gospel S S	3.00	Anadarko Assembly S S	1.74
Mena Assembly of God	3.05	Ozawkie Liberty Sunday School	7.66	Baynton Assembly of God S S	1.00
Monticello Assembly of God	5.00	Woodston Assembly of God	.47	Broken Arrow Assembly of God S S	14.86
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CALIFORNIA. Personal Offerings	171.43	Newport Full Gospel Tabernacle	11.50	Cyril Assembly of God	3.07
Arvin Pent'l Assembly of God	3.09	Newport Full Gospel Tab Prayer League	.35	Duncan Banner Assembly of God	7.00
Bakersfield Full Gospel Tabernacle C A's	7.45	Raceland Assembly of God S S	6.00	Geary Assembly of God	3.18
Chula Vista Pent'l Mission	9.17	LOUISIANA. Hornbeck Christ Ambassador		Guthrie Pent'l Assembly of God S S	3.35
College City Community Church	2.00	Band	5.00	Henryetta Assembly of God Church	2.20
Covina Central Tabernacle	24.40	Hornbeck Sunday School	4.56	Hominy Wildhorse Assembly	2.00
Dixon Calvary Tabernacle	6.25	New Orleans Pent'l Assembly of God	1.51	(Near) Kendrick Pleasant Valley S S	.70
Dunsmuir Pent'l Assembly	13.00	West Monroe Assembly of God S S	14.16	Miami Christ Ambassadors	3.90
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Lomita Calvary Missionary Society	5.00	MASSACHUSETTS. Everett Glad Tidings		Okmulgee Assembly of God	31.12
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Manhattan Beach C A's	1.00	Wellesley Assembly of God	7.50	Ringling Assembly of God	10.00
Modesto Pent'l Assembly	7.15	MICHIGAN. Personal Offerings	27.90	Sayre Assembly of God S S	2.21
Morgan Hill Full Gospel Assembly	17.00	Atlanta Big Rock Full Gospel Assembly	2.00	Sparks S S Children's Ch & C A's	11.90
Pasadena S California Bible School	35.00	Benton Harbor German Pent'l Ch Y P Miss		Tulsa Assembly of God 5th & Peoria	60.00
Pasadena Trinity Full Gospel Church	29.66	Soc	5.20	Tulsa Assembly of God Convention	9.68
Pomona First Full Gospel Church	15.00	Colon Assembly of God	5.00	Tulsa Home Gardens Assembly S S & C A	
Sacramento Full Gospel Church	16.00	Detroit Berea Tabernacle	40.00	Band	5.75
San Bruno Pent'l Full Gospel Mission	7.10	Glennie Assembly of God	2.50	Wellston Assembly of God S S	7.63
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Shafer Mothers Mission Workers	2.00	River Rouge Assembly of God Ladies' Prayer		Heppner Pent'l Tabernacle	8.16
Tulare Full Gospel S S & C A	12.00	Circle	40.00	Hood River Pent'l Assembly of God	2.50
Watsonville Bethel Tabernacle	5.00	MINNESOTA. Personal Offerings	2.00	Westport Pent'l Assembly of God & S S	5.00
COLORADO. Personal Offerings	18.00	Crookston Gospel Tabernacle	8.00	PENNSYLVANIA. Personal Offerings	92.96
Aguilar Church	8.40	Faribault Gospel Tabernacle	10.00	Ashland Calvary Tabernacle	2.00
Aurora Assembly of God C A's	3.73	Pequot Glad Tidings Sunday School	7.16	Bellwood Pent'l Full Gospel Mission	3.01
Colorado Springs Full Gospel Church	37.00	St. Peter Gospel Tabernacle	2.00	Bradford Evangel Pent'l Tabernacle	12.00
Crook Assembly of God Mission	28.50	Walker Gospel Tabernacle	1.15	Davistown Assembly of God	1.00
De Beque Assembly of God	1.09	MISSISSIPPI. Personal Offerings	4.05	Harrisburg Assembly of God	19.05
Del Norte Assembly of God	7.00	Biloxi Point Assembly S S	12.30	Irwin Full Gospel Assembly	2.00
Del Norte Full Gospel Church	3.55	Gulfport Assembly of God	4.10	Jeannette Pent'l Church	126.73
Fort Collins Assembly of God	100.00	Hattiesburg Assembly of God	6.00	Lebanon Glad Tidings Tabernacle C A's	5.15
Goodrich Assembly of God Church	3.36	Hattiesburg Assembly of God Dorcas Miss Soc	1.80	Lewistown Full Gospel Tabernacle	9.95
Longmont Full Gospel Church	10.46	MISSOURI. Personal Offerings	84.85	Poland Assembly of God	1.15
Loveland Assembly of God & C A's	7.83	(Near) Appleton City Pent'l Church	16.50	Punxsutawney Full Gospel Mission	3.30
New Raymer Assembly of God S S	1.61	Bismarck Assembly of God S S	8.73	Quakertown Assembly of God	15.08
Paonia Pent'l Assembly of God	5.50	Brookfield Assembly of God Church C A's	10.00	Scranton Pent'l Assembly of God & S S	82.50
Proctor Sunny Slope Assembly of God	5.24	Carthage Assembly of God S S	6.50	Smiths Ferry Pent'l Faith Mission	5.00
Rifle Assembly of God	2.51	El Dorado Springs Assembly of God	6.30	South Fork Pent'l Assembly & S S	4.00
Towner Pent'l Memorial Church	8.50	Excelsior Pent'l Mission	4.00	Tyrone First Pent'l Church	10.00
CONNECTICUT. Bridgeport United Pent'l Ch	21.47	Hannibal Christ Ambassadors	4.06	Windber Full Gospel Mission S S	3.55
Milford Assembly of God	10.00	Joplin Assembly of God	10.75	SOUTH CAROLINA. Greenville Assembly of	
DELAWARE. First Pent'l Tabernacle	47.35	Kansas City Full Gospel Tabernacle C A's	6.00	God	6.32
DIST. COLUMBIA. Washington Full Gospel		Pleasant Hill Assembly of God S S	2.50	SOUTH DAKOTA. Personal Offerings	7.00
Assembly	70.00	Springfield Assembly of God Jr Church	1.13	Edgemont Gospel Tabernacle & S S	8.47
FLORIDA. Personal Offerings	93.80	Springfield Lighthouse Mission	4.20	Huron Gospel Tabernacle	3.60
Dade City Christ Ambassadors	5.00	Springfield South Side Assembly of God	5.72	TENNESSEE. Personal Offerings	20.00
Eagle Lake Assembly of God S S	1.85	St Joseph Assembly of God	25.00	TEXAS. Personal Offerings	78.97
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Tampa Glad Tidings Tabernacle	16.08	St Louis Glad Tidings Prayer Band	2.25	Amarillo A of G Shield of Faith School	51.15
Winter Garden Assembly of God S S	2.00	Trenton Assembly of God Church	12.23	Austin First Assembly of God S S	9.21
Zephyrhills Assembly of God	5.92	Valley Park Sunday School	2.39	Boyd Assembly of God	3.00
GEORGIA. Columbus E. Highland Pent'l As-		West Eminence Assembly of God Church	2.00	Dallas Bethel Full Gospel Church	7.62
sembly of God S S	17.07	Willow Springs Assembly of God S S	4.50	Dallas Faith Tabernacle S S	8.70
Columbus N Highland Assembly of God	6.60	MONTANA. Andres Cherry Creek S S	1.50	Denton Assembly of God S S	5.00
IDAHO. Personal Offerings	8.00	Miles City Full Gospel Tabernacle	20.50	Electra Assembly of God	3.00
ILLINOIS. Personal Offerings	142.60	Pablo Assembly of God	1.00	El Paso Full Gospel S S	12.30
Alton Edwards St Pent'l Ch & S S	37.65	Roundup Gospel Tabernacle	2.95	Freeport Assembly of God S S	2.00
Beardstown First Pent'l Church	6.00	Sonnette Full Gospel Church	5.00	Ft Worth First Assembly of God	10.00
Chicago Bethel Temple	5.00	NEBRASKA. Personal Offerings	5.00	Galena Park Assembly of God S S	3.00
Coffeen Assembly of God	2.85	Chadron Assembly	1.20	Harlingen Assembly of God	2.24
Cuba Assembly of God	3.00	Hartington Full Gospel S S	1.20	Henderson Assembly of God Church	7.00
E St Louis Full Gospel Tabernacle & S S	40.93	Kearney Assembly of God	3.00	Highlands Assembly of God S S	5.18
Granite City Full Gospel Tabernacle	42.28	Kimball Assembly of God Prayer Meeting Band	1.00	Hodges Assembly of God	2.30
Harvey Gospel Tabernacle S S	13.00	NEVADA. Personal Offerings	12.00	Jester Sunday School	3.60
N Venice Assembly of God Tabernacle	17.85	NEW HAMPSHIRE. Personal Offerings	1.00	Newcastle Assembly of God	4.88
Panama Assembly of God	.83	Canaan Ctr Mehida Pent'l Assembly	6.90	Pecos Assembly of God	13.00
Percy Assembly of God	2.17	NEW JERSEY. Personal Offerings	25.00	San Antonio Glad Tidings Church	7.40
Rentchler Sunday School	3.96	Atco First Pent'l Church	4.50	Thornton Assembly of God S S	1.21
Rock Island Bethel Church Assembly of God	7.00	Camden Calvary Tabernacle C A's	2.40	Trinity Assembly of God S S	1.56
Sorento Assembly of God	1.03	Elizabeth Ebenezer Pent'l Assembly	41.01	Whittenburg Borger C A's	3.25
Sorento Assembly of God S S	8.97	Long Branch Pent'l Church & S S	7.00	VERMONT. Brattleboro Pent'l Church	1.88
South Pekin Assembly of God	6.20	Risly Sunday School	14.73	VIRGINIA. Personal Offerings	16.00
INDIANA. Personal Offerings	8.00	NEW MEXICO. Personal Offerings	8.80	Buckland Harrison Memorial Church	5.00
Attica Pent'l Assembly of God	5.00	Hagerman Assembly of God Mission	1.50	Norfolk Gospel Tabernacle	6.00
Bloomington South Side Church	8.65	Logan Assembly of God	1.00	WASHINGTON. Personal Offerings	130.50
Gary Gospel Tabernacle	55.04	Mogollon Pent'l S S	1.00	Latah Pent'l Church	8.86
Hammond Full Gospel Tabernacle	69.85	NEW YORK. Personal Offerings	80.81	Spokane Glad Tidings Temple S S	18.00
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Indianapolis Woodworth-Etter Tabernacle S S	10.00	Buffalo Riverside Full Gospel Tab C A's	9.00	WEST VIRGINIA. Personal Offerings	10.18
Milrose Gospel Tabernacle	3.00	Corona Free Gospel Church Y P	3.00	Arnettville Assembly of God	2.00
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IOWA. Personal Offerings	37.35	Hornell Glad Tidings Tabernacle	15.00	WISCONSIN. Personal Offerings	5.00
Decorah Assembly of God Y P	3.30	Niagara Falls First Pent'l Church S S	11.24	Baraboo Assembly of God	24.00
Ft Madison Pent'l Assembly of God	9.30	Rochester Elm Tabernacle	66.25	Fond du Lac Gospel Tabernacle	20.00
Grinnell Assembly of God Church S S & Chil-		NORTH CAROLINA. Personal Offerings	2.00	Glidden Gospel Tabernacle	5.45
dren's Church	2.38	NORTH DAKOTA. Personal Offerings	4.06	Green Bay Gospel Tabernacle	12.00
Perry Assembly of God Church & S S	11.16	OHIO. Personal Offerings	19.88	Kaukauna Gospel Tabernacle	3.27
Troy Mills Full Gospel Tabernacle	8.00	Cambridge Assembly of God	4.17	Milan Gospel Mission	12.00
KANSAS. Personal Offerings	15.40	Camden Bethel Tabernacle	2.50	WYOMING. Personal Offerings	27.30
Arcadia Assembly of God S S	5.40	Christiansburg Pent'l Assembly	3.00	CANADA. Personal Offerings	10.00
Arkansas City Bethel Mission	11.00	Cleveland Pent'l Church	402.50	Toronto Evangel Temple	18.00
Attica Assembly of God S S	6.33	Conneaut Assembly of God	99.61	Toronto Evangel Temple S S	21.00
Braman Brown Union Assembly of God	5.00	Conneaut Assembly of God S S	6.94	FOREIGN. Personal Offerings	80.73
Coldwater Pike Full Gospel S S	7.00	Cuyahoga Falls Full Gospel Tab & Jr Ch	26.50	Total amount reported	\$5,678.48
Coldwater Pike Sunday School	3.90	Dayton Bellmont Mission	5.00	Home Mission fund	\$106.99
Fredonia Assembly & S S	3.00	Dayton Bethel Temple	52.55	Office Expense fund	194.24
Galena Assembly of God	11.00	Dayton Bethel Temple Young Men's Bible Class		Deputation Expense fund	14.95
Harper Christ Ambassadors	1.00	No. 5	10.00	Reported Given Direct for Home Mis-	
Harper Pent'l Sunday School	2.19	Massillon Peniel Chapel	27.00	sions	90.01
Hutchinson Assembly of God Church & S S	17.09	Ohio State Christ Ambassadors	65.54	Reported Given Direct to Mission-	
Hutchinson Daily Vacation Bible School	2.85	Salineville Prayer Band	30.00	aries	317.94
Kansas City Assembly of God C A's	1.60	Sidney Bethel Mission	5.19	Total amount received for Foreign	724.13
Kensington Assembly	2.59	Warren First Pent'l Church & C A's	27.68	Missions to date	\$4,954.35
Lawrence Assembly of God	10.00	Youngstown Highway Mission	4.73		
Le Roy Assembly	3.20	Youngstown Highway Tabernacle	19.72		

**"HE HATH SENT ME TO PREACH DELIVERANCE TO THE CAPTIVE"
CAPTIVES--BOUND--DOOMED--LOST**

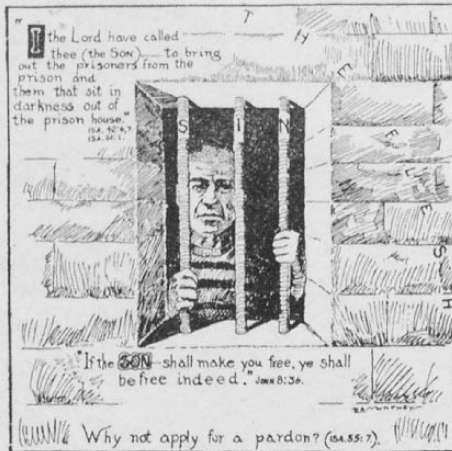
THE TRACT CAMPAIGN IS ON

I CAN—I MUST—I WILL

Every consecrated worker will wish to see this campaign rushed to early completion. Every church and Sunday school will surely wish to help. You will wish to have a part in preaching the gospel to the poor—heal the broken hearted—deliverance to the captive—sight to the blind—liberty to them that are bruised. An active dependable tract committee should be appointed in each local Assembly. Bring this campaign to the attention of the local congregation.

HOW ARE YOU SOWING?

"He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall also reap bountifully."
In distributing a MILLION TRACTS and to reach a MILLION SOULS, each must do his part in scattering these helpful messages in the homes, shops, factories, halls, parked cars or any place where they may reach captive souls. In every letter, to the service man at your door, in transient camps and to the traveler. Let us be faithful messengers for Him.



Why Not Apply for a Pardon?
Ernest S. Williams

Have you never seen prisoners looking wistfully from between the bars of their cells? They are there waiting to face the judge and their fate. And have you never seen yourself looking from between the bars that bind you? We are all waiting to face our Judge and to receive either His forgiveness and pardon or His sentence "depart." We consider ourselves free to go where we choose and when we choose, but "he that committeth sin is the servant of sin." Sinful habits and practices have put us into prison. Life is dulled, heart is sad, and conscience ever reminds us of our wrongs.

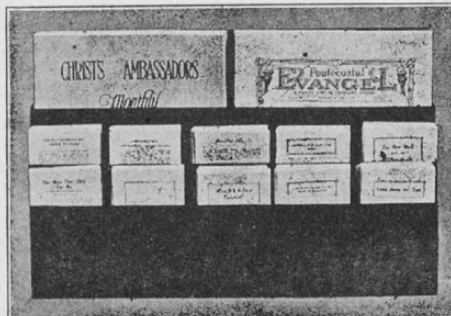
Let me tell you of a happy deliverance. It is found in the Saviour who came "to bring out the prisoners from the prison and them that sit in darkness out of the prison house." Sin results from following the flesh, the natural inclination of our lower nature. Righteousness results from following the Spirit who is given to us through our Lord Jesus Christ upon our acceptance of Christ as our Saviour, "His Spirit bears witness with our spirit that we are the children of God."

The Christian life is not difficult. It is cheery and bright. I wish I could tell you of the reality and delight of Christian life and service, the joy of a pure

May We Suggest This Plan?

Appoint a TRACT CAMPAIGN COMMITTEE. Enlist the interest of twenty or more members in a (quantity) purchase. Your church will reach many, many more souls. Two or three people will give \$1.00 each, others 50 cents and many 25 cents. This sum can be quickly raised and as the tracts are received they should be passed out by the committee, to such places as suggested above.

Quantity price, 37 lbs., \$10.00



Special for This Sale

We have in stock some steel Literature Boxes which sell regularly for \$3.00. With an order for 37 pounds of tracts, the price of which is \$10.00, we will send you one of these boxes FREE!

This box is made of 26 gauge auto steel and finished in rich dark brown enamel. Attractive in appearance and substantial in construction, it embodies many improvements over other boxes.

Remember, this offer is good only for this million tracts sale.

Following are prices for these tracts.

1 pound	\$.40
3 pounds	1.00
10 pounds	3.00
18 pounds	5.00
37 pounds	10.00

Each pound contains a certain number of each of the fifty different tracts. These pound sets cannot be broken without additional cost.



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Be Ye Ready
Ernest S. Williams

An alarmist ministry, without one's message rooted in Biblical facts, rather hurts than helps. During the war a young and unlearned preacher determined to preach a sermon to prove President Wilson was Antichrist. Sincere people in some sections wish to know if it would be taking the mark of the Beast for them to accept aid through the Red Cross or the Reconstruction Finance Corporation. Such questions express a consecrated earnestness, but show lack of prophetic knowledge. No American President will be Antichrist for Antichrist will come from within the boundaries of the revived Roman Empire which will be rather a United States of Europe than the United States of America. See Daniel 7:8. This is brought out clearly also in Daniel 9:26, 27, where the Romans are referred to as "the people of the Prince," while the Prince himself, from among this people, will covenant with Israel and then break the covenant precipitating the great tribulation.

Before Antichrist comes it is most likely that another great European war will take place, one of the results of which will be the restoring of the Roman Empire in the form of ten confederated countries represented by the ten toes of Daniel 2:41-44 and the ten horns of Daniel 7:7.

Our Lord Jesus gave seven distinct